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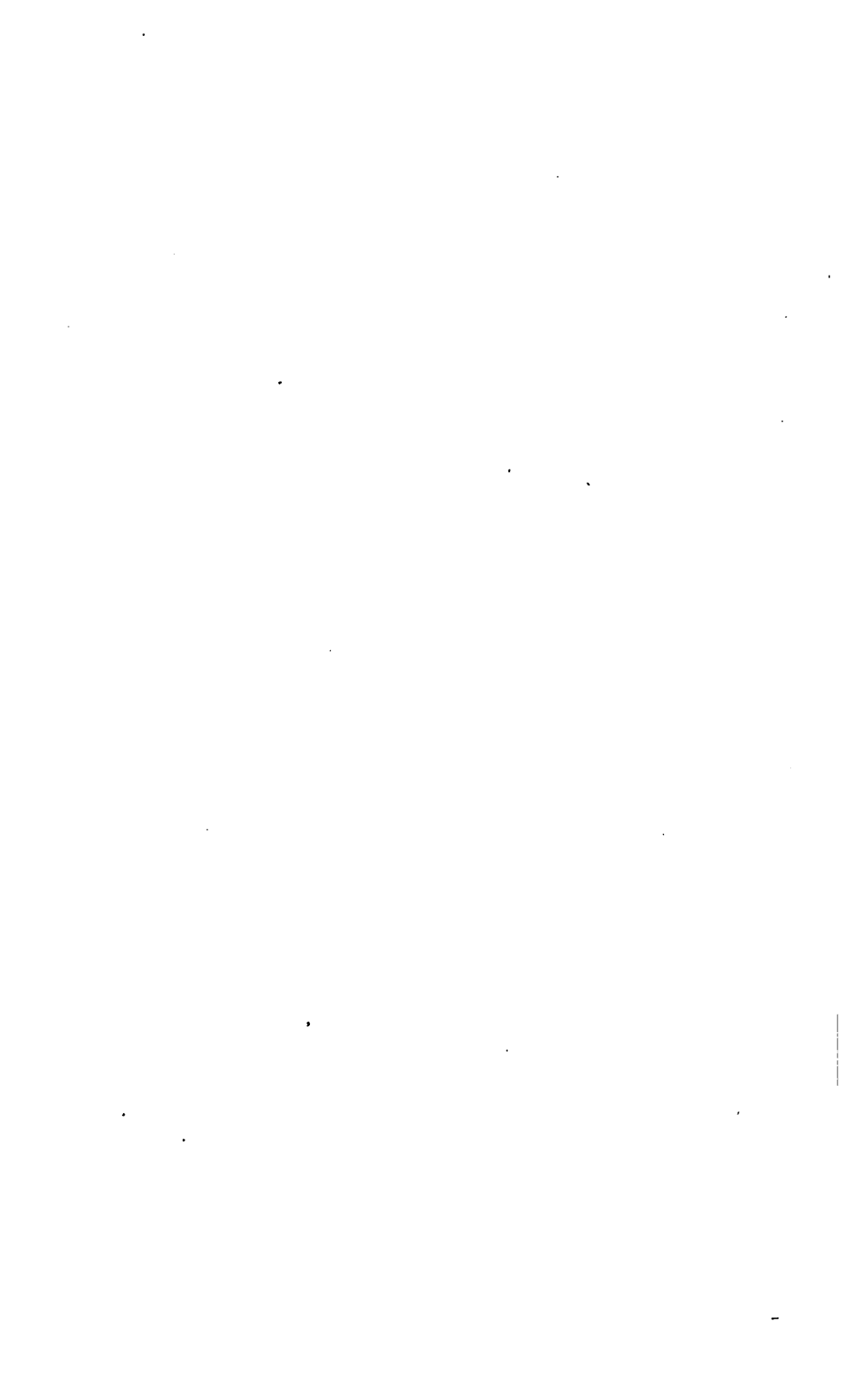
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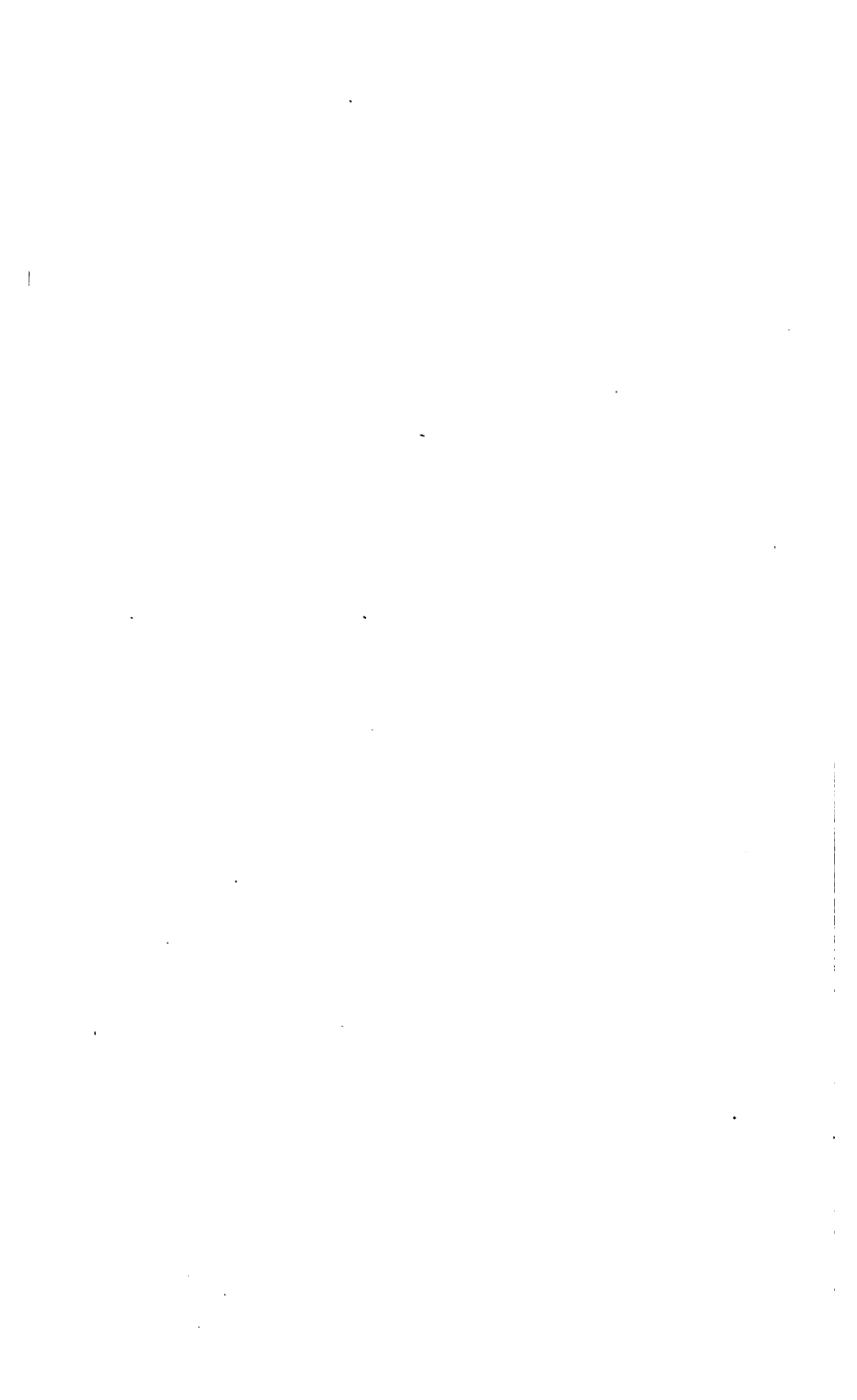
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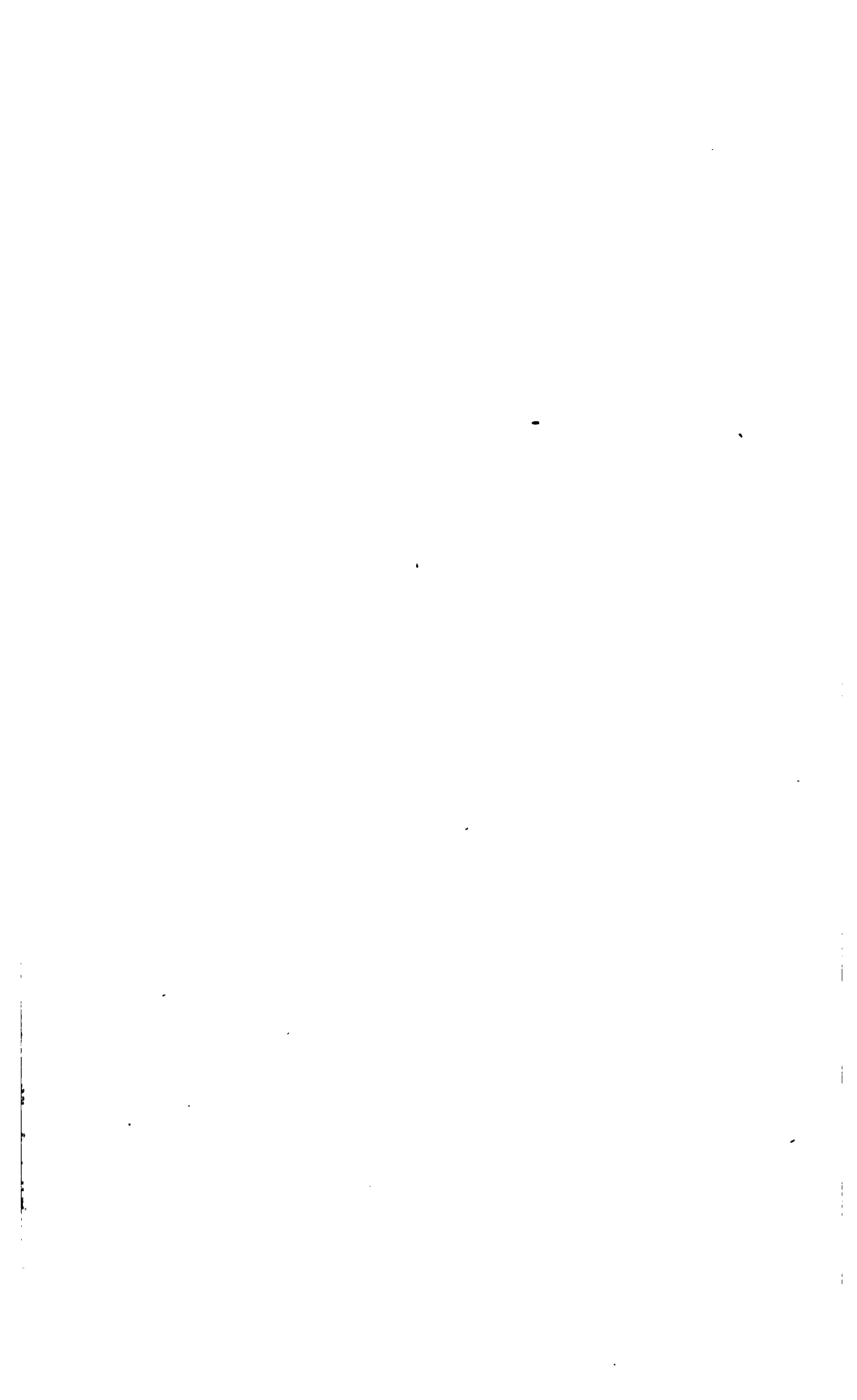
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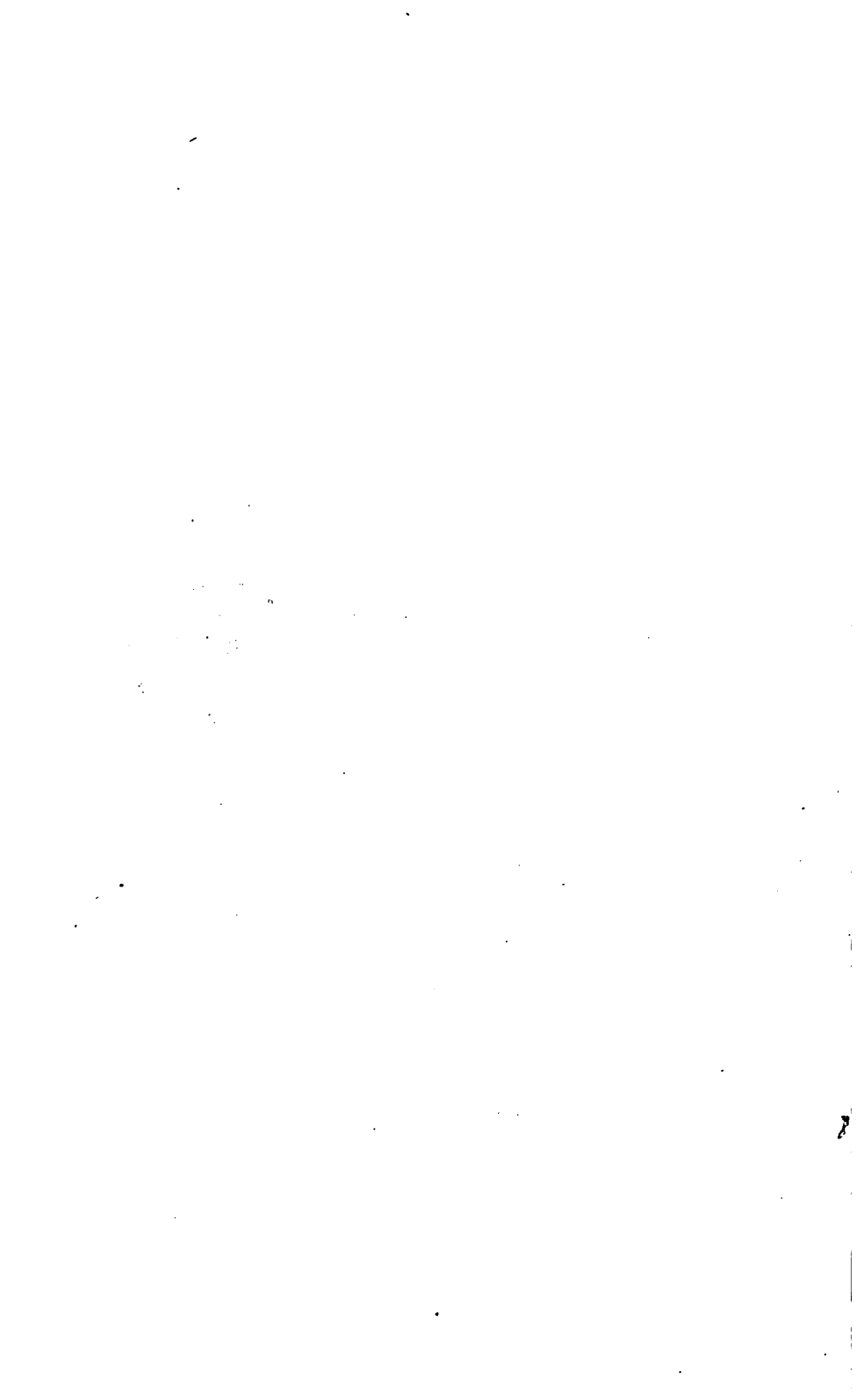








SCRIPTURAL STUDIES.

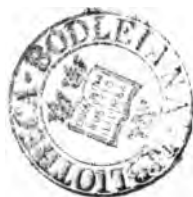


SCRIPTURAL STUDIES.

The Creation.

The Christian Scheme.

The Inner Sense.



BY

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ALTHOUGH a work of so light a nature as the present may not seem to call for any formal preface, I am unwilling that it should go forth to the world without some few remarks,—not so much in defence of its contents, as in explanation of my own views in having written it. It has often appeared to me, that in our interpretation of the Scriptures, we do not go up sufficiently to *first principles*; and from a fear of offending against commonly received opinions, lose much of their real power and spirit. We are also too much inclined, in our comments on that Holy Volume, to regard it as we should any other book which we have long been accustomed to venerate. But the Bible is not like any other book. On the contrary, it is written on a plan, and on principles peculiar to itself, and totally different from every composition which has come down to us. It requires therefore an assimilation in the mind of the Student,—a perception of its peculiarities; an entrance into its internal Spirit, in order that it may come forth in its true power, as the Inspired Wisdom of God.

In some cases, from a want of due attention to these points ; and in others, from an over partiality to merely moral comments, — which, successively transcribed age after age, form so large a portion of our Editions of the Bible,—many of the very finest types and correspondencies of Scripture, and very much of the grandeur of Christianity, as the one religion given by God to man, remain a dead letter to the minds of the generality.

On the other hand it must be confessed, that the Rabbinical form of interpretation has been carried out, by some writers, to such unmeasured extremes ; —and this without any initiatory steps ;—that the mind has felt a revulsion at the outset ; and from the injudiciousness of a part, condemned the whole.

My own views are these. I look upon the Bible like the Courts of the Temple. All are alike sacred ; —but it is in the inmost recess—the Holy of Holies, that God resides. The mind of the uneducated draws life from it by an adaptation of its morality, joined to the simple faith that Jesus is his Saviour. The mind of one more advanced in knowledge receives these points of belief in a more intense degree, and strengthens them by some of the higher doctrines of Christianity. A third perceives types and shadows in persons and deeds of old, which, to the eye of the former supposed instances, appeared simply as mat-

ters of historical detail. We may in this manner go deeper and deeper ;—from Court to Court ;—and still find (so wonderful the wisdom and the unity of the Bible) principle after principle of Truth arise, almost to an infinity ;—and all still pointing to and centring in the true Holy of Holies,—Jesus, the Son of God. The following treatises then have been written as *gradations* ;—as steps to a more free and enlarged reception of the Bible. It struck me, that it would be a great point to induce men to *look* at the Scriptures under these forms ; and I have endeavoured rather to bring them out *plainly and systematically*, than under any degree of individual perfection. For this reason I have feared to enter too deeply into proofs ; but have striven to throw them closely together in one continuous line, that the mind, not wearied by an over minuteness, might perceive at once the *perfect harmony* of the whole. The chief difficulty is to give the first impression ; as I conceive there is little danger that a man, whose ideas have once been familiarized to this mode of receiving Scripture, will again relinquish them for a more contracted interpretation.

I have merely to add in regard to the following treatises, that the first, is an adaptation of Scripture to a fact of science, which is very generally recognized at the present day.

In the Christian Scheme, the only plan pursued has been to bring into unity of design, a principle which all Christians, I believe, have allowed; but which they have not reduced into system.

The Inner Sense embraces only one of its features,—the Personal Types. These are the most noble; and it seems to me that the truth of these ought to be fully recognized by the believer, before he descends to those lesser points of assimilation; such as the rites of sacrifice, &c., and the various laws of the Jewish ceremonial;—which are more generally perhaps acknowledged. The reception of the Personal types will give an increased dignity to the ritual shadows; and reciprocally confirming each other, may, it is to be hoped, correspondently strengthen the Faith in Christ to the individual.

W. H. T.

May, 1838.

SCRIPTURAL STUDIES.



THE CREATION.

CHAPTER I.

THE earth, according to the received chronology of Moses, has existed rather less than six thousand years. Its creation has usually been fixed, by commentators on the Bible, at four thousand and four years before the birth of Jesus Christ. The genealogies of Moses, from which this æra has been gathered, are drawn up with great distinctness and precision; and admit of no question on their accuracy, which does not at the same time destroy his authority as an inspired writer. We cannot impugn these, and, with any degree of consistency, receive his other statements of professed revelation. Indeed it is scarcely too much to assert, that his entire credit as an historian is bound up in the authenticity of these annals; — since his chief object in writing would be frustrated, if they were not worthy of an *implicit reliance*. The most ostensible design of the Pentateuch was, without doubt, the deliverance from Egypt and the institution of the Law. But the Law

itself in its true power, was little else than an initiation into Christianity :—" the schoolmaster," in the language of St. Paul, " to bring us to Christ ;"—and the real object of Moses was unquestionably to bring down the line of the Messiah from Adam, to whom the promise was given, — through Abraham, to whom it was renewed,—to his own times ; when, from the incorporation of Israel into a nation, the records would be kept with accuracy, until all should be completed in the incarnation of Jesus. In point of fact the spirit of all revelation may be reduced within the range of this one single principle ; — the fall of human nature through Adam, and its recovery through Christ. This is the great end of the Bible. There has been no inspiration, which directly or collaterally, has not tended to this result ; and every record,—whether promise, blessing, prophecy, or judgment,—has had in view the subjection of men's minds into this faith of a Redeemer.

Hence these genealogies have been compiled with the most scrupulous precision. Not only has the birth and death of each progenitor been carefully noted ; but the several branches of the families have been so distinguished from each other, that the main line of Shem through the Patriarchs may be traced throughout with the utmost perspicuity. We ascend with ease to its source in Eden from any given period of the Jewish history. No just reason has ever been adduced for throwing a doubt upon the correctness of these records ; while in their reception by the whole nation of the Jews ; by the prophets ; and more than all, by Jesus Christ himself, we have a strong and *positive* argument in favour of

their truth. On these grounds we believe the period from Adam to Christ to have been four thousand and four years.

But, though admitting this æra as correct in regard to the birth of Adam, men have been induced at various times to extend their views on the earth's creation; and to separate the two events by a far distant interval. They have imagined the received chronology to be too limited; and assuming that the modern date of the present system throws an air of improbability around it, have insisted on the extension of *the days* of creation, each into the space of a thousand years. They have chiefly grounded this opinion on that passage of Scripture which asserts, that “*one day is with the Lord as a thousand years, and a thousand years as one day.” The lateness, however, of the creation, independent of other considerations, can never be a valid objection; inasmuch as, however remotely it may be antedated, the world must have been young and newly formed at *some* period, and no satisfactory reason can be given, why the same agency of the Deity may not be in continual exertion *now*, as in æras long past. Space is unlimited, and for aught we can pronounce to the contrary, systems may be in the course of successive formation by the fiat of the Almighty without the slightest interval of repose.

Under this view then, the question is left precisely where the theorist has found it. But of later years men of science have brought their investigations to bear upon the subject, and have attempted to adduce

* 2 Pet. iii. 8.

a train of facts which tend to throw discredit not only upon the usually received chronology; but even upon the enlargement of the six days into so many thousands of years. The greater the concessions which have been made, the greater the demands of the geologist. Without attempting to define it by any fixed or certain limits, his system stretches far beyond the most distant period which the faith of the rest of the world will suffer them to allow him. The thousands of years which the early advocates of the science sought for their views, grew with its progress into cycles of a more enlarged character; and these, as it became more fully developed, yielded successively to ideas of antiquity and duration, which reduced the original requirements to an utter insignificance.

The question really at issue, at the present time, is not whether the days of Genesis shall be drawn out into ages; but whether *any interval at all* is to be granted to the geologist. Whether we are to receive the account of Moses as a direct and chronological history from "the beginning;" or whether the mind may be suffered to expatiate over times long antecedent to the formation of man and the present order. The extension of the days, as an expedient for reconciling the difficulty, has satisfied no party. It is disliked, on the one hand, as being a forced construction of the sense of Moses, which seems unauthorised by the plainness and simplicity of his narrative; and it is met with this insuperable objection at the hands of the geologist, that the remains imbedded in the lower strata of the earth do not correspond, in any degree, with the succes-

sive acts of creation, supposed to have been exhibited in the six cycles of years of Moses. If the earth had been given up for long periods, following each other in a known order, first, to the action of water, covering and depositing matter over its entire surface; next, to the continuous decay and reproduction of vegetation; again, to the universal dominion of aquatic and feathered races; and, lastly, to the beasts and cattle, and creeping things of the earth—the whole held in subjection by man;—if these data could be established, it were next to impossible, that the early remains should not, in *some* tracts of the earth, be discovered in the same series; or, at least, bear strong marks of analogy to the Mosaic narrative. The assumed fact is disproved by experience, and is gradually losing ground even with its former supporters.

The question, therefore, resolves itself into the simple point of concession or hostility to the geologist. Are we to yield unnumbered ages for the free operation of his system? or, tracing up our way through the genealogies of Moses to Adam and the six natural days of creation, to oppose his views as fallacious and unscriptural? Few points of theological controversy have been debated, in modern times, with more heat and acrimony, than by the great body of adherents to the latter position. The more moderate have endeavoured to unite the conflicting statements, and have failed signally; but the extreme party have denounced and anathematized every friend of the science in terms, which, to the mind of the unprejudiced, must tend to injure their cause by the grossness of its advocates. If

they prevail eventually, this, at least, is not the means for obtaining the victory. Truth, under *any* form, must be reached by cool reasoning, and adduced facts to support the reasoning; and not by rhetoric. The most eloquent effusions, unsupported by substantial proofs, however they may gain a passing assent from the prepossessed or the unwary, must of necessity fall in the end from their own weakness. A section of the world may delight in language which is so much in unison with their own feelings; but the reflective part of the community, whose opinions will stand long after the fitful impressions of the day shall have been forgotten, will look into *the grounds* of the discussion, and form their judgment upon their innate soundness and strength.

I conceive that no set of men, bringing forward opinions, which involve great results, have ever less deserved these sweeping censures, than the advocates of geology. With the first dawn of the science, as was natural, men, struck with the novelty and importance of their discoveries, endeavoured hastily to reduce them into practical operation. They generalized their data; and from crude and partial gatherings broke out into Systems and Theories of Creation and the Earth. They had their use, even in the simple fact alone of demonstrating the folly of the attempt with means so inadequate for success. And men have profited from their error. They have seen not only the inutility of such efforts, in the present infancy of the science,—but the positive evil which they have inflicted on it, by retarding its advancement. The press teems incessantly with

works and treatises on geology. Attention is riveted on it, and researches made in various nations of the world; facts, both novel, and confirmatory of former opinions, are continually coming forth to light; and yet, amid all the felt enthusiasm of its supporters, not a single *definite Theory* is either sought or desired to be established. Indeed, the only theories which arise at present out of the subject, are framed by the opponents of the science, in order to adapt the convulsions and anomalies of nature to the six thousand years of the historic æra of Moses. The present object of the geologist is a mere *accumulation of facts*—the results of close and personal investigation into the phenomena of the earth;—a treasure-house of knowledge, in which every acquisition of value is carefully stored, not for his own use, but for the distant advantage of his inheritors and descendants. It is this forbearance, which gives him his chief title to the world's consideration and esteem. We should deal far differently with a hot-brained enthusiast, whose wild imagination would scatter to the winds the most sacred solemnities of truth which interfered with his own system; and with men, who patiently devote their whole energies to the development of known and tangible points of science; and whose every discovery is subjected to the test of a host of experimentalists, of equal ability with themselves, in every quarter of Europe. The acquisition of a novel fact—the least deviation from recognized principles—becomes a signal for investigation to every member of the science. It is probed again and again. It is subjected to a variety of forms of comparative

analysis. Nothing is left untried which the wisdom of man can devise for its comprehension ; but, successfully or not, it is either conjoined with the truths which have previously been acquired ; or recorded faithfully as an anomaly, in the hope that it will be reconciled by future discoveries.

A body of men, who profess to be guided in their system solely by the results of *obtained facts*, however their views may jar with our own judgment, are at the least entitled to our courtesy and favour, until their statements shall be *disproved*. We may contend with their facts, and strive to prove them fallacies ; but it is not the part of wisdom to denounce them as wrong, merely because they militate with what we have long received as right. We care not what the subject may be ;—let it be apparently the most outrageous to our preconceptions,—a man has still no right to oppose, unless he possesses at the same time some grounds to disprove. We take this as our principle.

We have been accustomed to fix the creation of the earth at a period of 6000 years since. The Geologist, from a train of inductive reasoning, denies the truth of this belief. Under his system it may have been in existence, even millions of years. How then shall we act ? Faith is opposed to the facts of science. A great and fearful error is included in one of these statements. The interests of Religion are at stake. By what means shall we reconcile the discrepancy ? Not by shutting our eyes and ears to the real and sound progress of science ; but by *bringing it up* to Religion ; and taking that as the basis, by the endeavour to make it square with the truths

which the searching qualities of the human mind have deduced from external Nature. If there are opinions and facts of science, which seem to compromise the received records of Revelation, we must take them to the Bible, for their refutation or establishment. Under the sanction of commentators, who existed long before geology sprang into being, we have read that holy volume in a certain form of interpretation. If a more enlarged exposition is demanded, and *grounds are given* for so receiving it, we go at once to the Bible, and investigate, with the care and caution which such an object exacts of us, whether it will bear the sense which is endeavoured to be fastened on it. A new principle is offered to the judgment, deeply affecting the Scriptures; and knowing that *they* are true, we unhesitatingly try it by the test which they afford to us. The antiquity of former opinions bears no manner of weight with them. Men judged after their knowledge; which is precisely the thing that is required of ourselves.

Fears, however, have been felt by some, lest religion should suffer by the advancement of Geology, and have dreaded to try it by the test we have mentioned. But the Bible, in the most emphatic sense, is TRUTH; and it is not for a moment to be borne, that it cannot sustain the severest and closest scrutiny that men may think right to apply to it; nor that tortured by the rudest hand, it will not come forth from the ordeal pure and holy, as that Work whose framer was *God*. I conceive him to be no real friend to religion who would scruple to bring *any theory whatever*, which affected its sanctions, to

the standard of the Bible. It matters not what its design, nor what its apparent strength ; let it be of the greatest or the slightest moment ; still I cannot, in either case, regard that man as truly venerating the Word of God, who could dread, for a single instant, its full and perfect triumph. If right, the theory must be in accordance with the Bible ; if false, opposed to it. I confess, that under this restriction, I cannot perceive the point of danger, from any advances, which the labours and increasing knowledge of the human mind enable it to make on the past expositions of the Holy Writings ; nor can I conceive how *authenticated facts* of science can militate against the Truth.

There seems, however, no sufficient reason for extending these remarks. The system, if it survive, must stand by its own merits. It will better conduce to our design to enter upon some few of the leading facts which have been brought forward, and the results stated to have been attained by them. Our thought rests upon two great divisions of the subject. The Discoveries of the Geologists and an Examination of Genesis, in connexion with those Discoveries.

The directing principle of modern researches is chiefly grounded upon that great law which was originally laid down by Hutton, towards the latter part of the last century,—that “ all the past changes on the globe have been brought about by the slow agency of existing causes.” It seems impossible to establish a principle of greater soundness and judgment in a science so abstruse and difficult ; nor one which, followed up steadily, gives fairer promise of

bringing it eventually to perfection. Nature, say the geologists, acts by certain and known laws; and those laws have existed from the time of the earth's creation. The phenomena which are at the present moment in action on its surface, are of the same character as those which have been seen from the most distant ages; and they will continue in force until God shall think fit to intervene, and supersede them, by an immediate act of his own power. From the earliest historic ages, with one* memorable exception, the same periodical convulsions,—the same alternate changes,—the same decay and reproduction,—the same modes of destruction and renewal have successively been exhibited. The archives of human knowledge tell of no *new* laws or principles which Nature has received; nor any which, formerly exemplified, have ceased from their operation. We have heard neither of increased, nor of diminished powers. The ways of God must of necessity be uniform and equal. He has adapted the earth for certain ends. It is destined in his counsels, as we learn from Revelation, to fulfil a definite cycle; and it seems incompatible with such a design that it should receive two sets of laws, variable, and changing with the different ages of its existence. We cannot believe that at former æras sudden forces, acting with prodigious violence, were let loose for a certain period upon the earth; uprooting and lacerating its surface, and reducing its pristine elements to confusion;—neither can we receive that statement as truth, which would assert long intervals

* The Deluge.

of entire rest and inactivity to have succeeded, in which Nature, as it were, recovered her strength, and prepared for new ruin and convulsions. Either fact is directly opposed to *the known order* of Nature. The forces which were originally put forth are in constant and unintermittent exercise. The agency of fire, bursting forth in earthquakes and volcanoes, which was formerly experienced, is felt at the present moment in active and extended influence. *The scene is changed, but not the power.* Scarcely a single territory exists in Europe, in which are not discovered the craters of extinct volcanoes. They are seen in every direction. A period has passed in which they raged in destructive violence. The scene has changed. The same terrific power is now exhibited in America and in Asia, stretching out in two vast chains of mountains, each several thousand miles in extent. There has been no interval of inactivity and quiescence;—no cessation from the law; and without doubt the time will arrive, by the mere continuation of the existing cause, when these continents, like Europe, shall be comparatively free, and hitherto untouched regions become the theatre of their display.

It is the same with other powers, which, in the hands of God, are instruments for carrying into effect his great designs in the formation of the present system. There is presumptive evidence of the strongest character, that those regions of the earth which arise out of the sea, and form our continents and islands, were at some distant periods submerged under its waters; and that those portions of the world which form the great basin of the sea, raised

above its surface, were formerly the dwelling-place of the inhabitants of the earth. In short, that the land and the sea have changed places. But if there should be any firm grounds for this opinion, by what means shall we suppose the change to have been effected?—By a sudden elevation and depression of the moieties of the world?—That certain islands and continents sank down, and that others arose to supply their place?—Who, for a single moment, with the slightest reflection on the ordinary workings of God's providence, would yield his mind to such an opinion? By no means. We have a sufficient resolution of the problem in the operation of *existing causes*;—in the known laws of Nature which, carefully noted for ages, have never been seen to vary.

Every year, at the present time, beholds the very change we speak of in incessant progress. The sea and the land are unintermittently changing places. The land lost on one part of the world, is compensated by land gained in another. A thousand causes are in action to promote these effects.—The absorbing power of water; the earthquake; the volcano; the estuary; all contribute to this gradual interchange, and unite in modifying and regenerating the earth's surface. It is true, that the alteration may seem slow, and even insignificant, at any given spot, and calculated by the term of a single century;—but to judge fairly, we must not confine our range to our own limited vision, and to the means of our own personal observation, but must take into account their *ceaseless effects* upon every nation of the globe; and judge not by years, but by

the lapse of ages. Not even a treatise on geology appears without containing remarkable verifications of this statement. Indeed it is scarcely possible for those, who have not made this science a branch, at least, of their ordinary reading, to conceive the magnitude of the changes which have taken place within a comparatively few years, and are still in the course of an almost daily occurrence. Lyell* has, amongst others, collected a vast number of evidences on this point. I refer to two instances, taken, almost at random, from his work.

“ In the year 1806, a new island, in the form of a peak, with some low conical hills upon it, rose from the sea among the Aleutian islands, north of Kamtschatka. According to Langsdorf, it was four geographical miles in circumference; — and Von Buch infers from its magnitude and from its not having subsided again below the level of the sea, that it did not consist merely of ejected matter, like Monte Nuovo, but of solid rock upheaved. Another extraordinary eruption happened in the spring of the year 1814, in the sea near Unalaschka in the same Archipelago. A new isle was then produced of considerable size, and with a peak three thousand feet high, which remained standing for a year afterwards, though with somewhat diminished height.” †

“ In the Caraccas, near where the Caura joins the Orinoco, between the towns of San Pedro de Alcantara, and San Francisco de Aripao, an earthquake, on St. Matthew’s day, 1790, caused a sink-

* C. Lyell, London, 3 vols. 8vo. 1st Ed.

† Vol. i. p. 470.

ing in of the granitic soil, and left a lake eight hundred yards in diameter, and from eighty to a hundred in depth. It was a portion of the forest of Aripao which subsided; and the trees remained green for several months under the water." *

Now it is impossible, but that events of this nature, joined as they are with so many other assisting causes, must, in the course of ages, effect vast changes in the earth's surface, — so much so, that in the end the land will have become sea, and the sea land. The researches of the geologist tend to *prove* this fact by direct evidence. He has *facts* to adduce, which assure us incontestably, that in large inland districts, separated from each other by wide intervals, and scattered over various parts of the globe, — this *has* been the case. We look to the means, and we find ample powers of accomplishment in the existing laws of nature, — the secondary workings of God's Providence, — without flying for aid to the apparently more direct and easy cause of supernatural interference. In selecting the opinion of Conybeare on these changes, — a name of no mean authority, — we but express, in words, the ideas of all modern geologists. In his Introduction,† he states, that, "From the occurrence of the marine remains, lately noticed, occupying as they do rocks spread over two-thirds of the surface of every part of our continents which have been explored; and rising to the highest situations, even to the loftiest summits of the Pyrenees, and still more elevated points of the Andes, it is an inevitable in-

* Lyell, vol. i. p. 473.

† Conybeare, *Outlines of Geology*.

ference, that the greater part of those continents have not only been covered by, but have been formed of materials collected beneath the bosom of the ocean; — that we inhabit countries which we may truly call ‘factas ex æquore terras.’”

Allowing this position, the mind advances at once to the question of TIME. If there be truth in the reasoning; — if we can believe that our continents were once lost to view amid the depths of the ocean, can we at the same time give our faith to the assertion, that these alternations have been effected within the confined space of six thousand years? — From existing causes, it is quite clear they could not. Rapid as is their progress, at the greatest it is but a comparative rapidity; requiring cycles where *that* computation would admit only of years; and extending the earth’s duration to a sum, of which the Mosaic chronology would form a single unit. If we concede the fact, we must either allow *the free operation* of natural causes to the antiquity required; or suppose a violent suspension of them, which would be wholly incompatible with human existence.

This, however, is taking by far too simple and plain a view of the case. It merely supposes a balance between land and water, and that the one has risen by the depression of the other. The real difficulty of the question of Time, arises from *the complication* of the phenomena, indicated in the crust or superficies of the earth; the immensity and variety of the deposits; their aqueous and their igneous origin; the diversified nature of the remains imbedded in them; and the prolonged and distant

æras which, by fair and equitable deduction, are developed by these discoveries. These form the true obstacle; and compel the mind, either to an enlargement of the received chronology, or to an assertion, that the secondary laws now in action, were not the laws which were first given by God to the earth. A bold assertion! one more difficult of proof, we should imagine, than the supposed error it would condemn; and which has this farther difficulty to contend with, — that it assumes *an amendment* of the Divine counsels:—in other words, that God found the original laws of nature so imperfect, that he thought fit to alter them to their present state. They have either been from the beginning as they now are, — which demands a prodigious antiquity; or they have been changed from a state of wondrous and almost inconceivable activity to their present equable, and comparatively quiescent state, — which is averse from the experience of mankind.

The grandeur of the deposits on the earth's surface is very forcibly and simply set forth by a writer, well versed with his subject, in the "Christian Observer,"* in an analysis of the series of fossiliferous strata. It has this advantage, that it places in an exceedingly clear light a portion of those vast and successive barriers, which the faith of the adherent of the literal history must surmount, before he can rationally yield his mind to the common belief. He pursues his subject in this manner.

"1. These—the fossiliferous strata—have been undeniably sedimentary deposits, which have accu-

* Christian Observer, June, 1834, p. 380.

mulated in a fluid state; as is evident from the manner in which they have taken impressions of the imbedded strata, and filled every cavity in them.

“ 2. The aggregate thickness of the European series of fossiliferous strata, which emerge from beneath one another, like the edges of so many cards swept slantingly aside, cannot amount to less than eight or ten miles, if considered collectively as superimposed. This will convey some idea of the vast masses with which we are concerned.

“ 3. This vast mass is subdivided into hundreds of strata, each distinguished by its peculiar organic remains; not huddled together, but arranged in definite groups with as much precision as in the drawers of a collector's cabinet. These remains often consist of shells with delicate spines, so brittle, that they could not have been removed from any distance without destruction; and they appear therefore, to have lived and died in their present locality. These numerous strata may be conveniently subdivided into four principal groups, A, B, C, D,—of each of which, it may be proper to say a few words.

“ A, The lowest fossiliferous rocks, consisting of many beds of coarse slate, shell, sandstone, and limestone, alternating in many series. Mr. Murchison has recently published an account of the upper portion (probably not more than half this series) as seen on the borders of Wales; of which the aggregate thickness is about 20,000 feet. The remains are various marine zoophytes and testacea, for the most part of a very peculiar character. Teeth, and some of the bones of vertebral fishes, are sometimes found, but they are rare. Vegetables, like those of

the last group, are also found in the lowest beds of this, in Ireland, and on the borders of Devonshire and Cornwall.

“B, The beds containing coal, consisting of alternate layers of sand, clay, and coal; the latter obviously of vegetable origin. The thickness of this group must exceed five thousand feet; and the alternations of the submerged vegetable layers of coal, and the beds of sand and clay (originally mud) which appear to have been brought down by successive wintry currents, are very numerous, and must have required an enormous time for their accumulation in any conceivable mode. The remains are chiefly those of vegetables approximating to the present tropical species; but, occasionally beds of fresh-water shells have been found, with fish, and some traces of saurian animals.

“C, After an interval of varying thickness, sometimes exceeding one thousand feet, of a red sandstone, generally with few or no organic remains, there succeed about three thousand feet of various limestones, alternating with beds of clay, and surmounted by more than one thousand feet of chalk, and an intervening sand. In all these beds, the shells differ very considerably from those of the older fossiliferous rocks; the species still differ, even in the several beds of this same group; but there is a generic resemblance throughout. Large saurian animals are peculiarly abundant in many beds of this series; and in the Weald of Kent a large deposit of fresh-water shells is found interposed between marine substrata and superstrata. Here, again, is a change of condition, any conceivable theoretical explanation of which, must

create *a large demand of time*. But waving this as theoretical, the obvious fact of the successive accumulations of the other marine deposits of this suite must have occupied *a long period*.

“ D, The uppermost fossiliferous rocks consist of more than five thousand feet (if we compare France, Italy, and Sicily) of various clays, sands, and limestones, exhibiting in the organic remains of the successive beds, a gradual approximation to the actual species of shells in the present seas. Remains of terrestrial animals are for the first time observed in this group; here also alternations of beds of marine and fresh-water shells are strikingly observed; the whole is covered by a bed of gravel, apparently the result of some violent diluvial convulsion, which is the great seat of large terrestrial quadrupeds: but it must also be observed, that there are similar beds (except the bones in question) in many other parts of the geological series.

“ 4. We find in each group water-worn pebbles of the older groups; so that the earlier rocks must have had *time* to consolidate from their original state of mud, and been subsequently exposed to the abrading action of water. This sufficiently proves, that the deposition of the groups could not possibly have been contemporaneous, as Granville Penn and others, have seemed to agree.

“ 5. We find indications of the most violent convulsions. We see deposits, which from the laws of gravity must have been originally horizontal, thrown up perpendicularly; and we find them shattered by other intrusive rocks, agreeing in their general cha-

racters with volcanic rocks, and producing by their contact effects which would naturally result from igneous lava."

Now these things are simply matters of observation; they involve no theory, but are presented to the mind as just so many *facts*, of which we have ocular demonstration. There is no question of their existence; and scarcely any, that they arose from causes now in operation. The deposits were gradual, and of immense magnitude. The real point for decision is, whether even these phenomena, *a section only* of those really existing, could have taken place, as related within the period of the Mosaic æra. And, in bringing the mind towards a conclusion, whichever way it may determine, it must not be forgotten, that they are *successive deposits* of a watery medium, and as such, of course subject to the ordinary laws of gravitation. It is quite impossible that these laws can have been altered from the day of the formation of our whole system; since the power which preserves order and regularity through the universe is *precisely that* which acts upon the tiniest atom of the earth. The disturbing forces of the world—the flood, the earthquake, the volcano,—*may*, for special purposes, have been for a time preternaturally excited, and, by possibility, have put forth a form of fury in former times, to which we have no parallel in the present; but it seems out of the pale of reasoning to imagine, that the attractive influences of *gravitation* should be so miraculously and intensely urged,—in that such a fiat would completely disarrange and disorganize every part of

creation, inanimate as well as animate. So nicely is the balance adjusted, that the least additional pressure would require *new powers* to sustain it. In speaking, therefore, of the gradual deposition of these different strata, the geologist guides himself by a fixed principle which can scarcely deceive him. He has substantial data on which he grounds his opinion; and these, not wound to his system by vague probabilities, but by the agency of a law which is universally recognized.

With these facts in view, the perfect harmony of opinion which subsists amongst all *practical* geologists of note of the present day, intervenes as an auxiliary of considerable importance. Pursuing different branches of the science; setting forth from different points; tracing out a route, more or less independent of their predecessors—they meet on the point of Time in a thorough unanimity.

We have endeavoured to guard ourselves by the term—practical geologists. Hosts of men have risen up as opponents; and have striven with their utmost might to check the progress of the pursuit, and its reception amongst men. They have called into play our dearest sympathies, by making the Bible the ground of their attack; as if the establishment of the one, were the subversion of the other. An examination, however, of their theory will usually lead to the conclusion, that feeling and zeal have been at once the motive and the substance of their attacks. They have taken early impressions and the faith of their forefathers as the leading principle of their opposition, and imagined, with a feverish anxiety—laudable to a certain extent, in that it is

conscientious—that aught that is contrary to the ancient opinions is injurious to the Truth. But what is this in its naked reality, than the spirit of the Scribe and the Pharisee in the age of our Saviour;—the spirit which would stifle inquiry, and bring Truth within the narrow circle of their own acknowledged creed? The Jew of that period adhered to a mode of faith, which had been received and recognized as divine during fifteen centuries. A time arrived when the wisdom of God demanded an enlargement of men's belief. A new law was laid open and imposed on them; but their mind reverting to the faith of their forefathers, joined to the conviction that it was the Truth, refused the doctrine which seemed to sap the foundation of the old Covenant, and, through the force of prejudice, rejected even the Son of God. The animosity to science, acting it is true on a lesser plane, is, we repeat, but a revival of this spirit.

The evidences adduced by the geologists are either set aside altogether, or framed, not according to the *results of their actual researches*, but to the model of their own prepossessions. It is perfectly astonishing, to a man even ordinarily versed in the study of geology, to perceive the utter confusion of all order, and of every recognized law of nature, to which the advocate of this confined system is reduced, to bring his data within the required period. The gist of the argument, brought down to a plain and tangible shape, is not, whether the earth develops such and such phenomena; but whether Moses has declared that it *shall* develop them. The silence of Moses is the real strength of the conclusion.

Now, in opposition to men of this calibre, the unanimity of the greatest practical geologists is a fact of considerable importance. They have devoted year after year to patient investigation. They have had no prejudices to contend with—knowing, even by the logical cast of their minds, that increased knowledge, whatever its form, can never be incompatible with truth—and have spoken of material things; those only that they have beheld with their own senses. Thus Philips,* speaking of aqueous deposits, uses almost the same language which we have before quoted:—

“When we find shells and corals,” he writes, “which, beyond all doubt, must have lived in the sea, deposited in the interior of solid rocks, with all their delicate ornaments of structure uninjured, lying in these rocks as they usually do on the bed of the sea, we are irresistibly compelled to conclude, not only that these exuviæ were deposited by the ocean, but that the animals actually lived in, or near, the very spots where their remains are buried, and were there quietly covered up by the ordinary deposits of matter then proceeding. The stratified rocks enclosing these remains were really in succession the bed of the ancient sea; and whenever we find the faithful testimony of marine exuviæ, the conclusion is immediate and unobjectionable, that the ancient bed of the ocean is laid open before us. In Europe generally, in North America, in India, a large portion of the whole area may thus be proved to have been formerly submerged.”

* Philips's Guide to Geology, p. 38. London.

A few pages subsequently—50—he continues his subject in this strain:—"The magnificent spectacle of continents rising gradually or suddenly from their present waves, is calculated to impress, upon even the least attentive mind, a sentiment of respect for the sublime subjects of geological inquiry. * * * The following investigation is not intended to accomplish more, than to produce a conviction that a long succession of time elapsed during the construction of the visible crust of the globe.

"In the production of strata, which are composed of fragmented materials of any kind, mechanical forces were exerted; for it is chiefly by the influence of waves and currents that sandy and argillaceous matter is brought to the stratified form. When, therefore, we see even a single sandstone composed of some hundreds of regular layers of sand and mica, and compare this with the deposits from modern rivers or the sea, we shall feel assured, that, in assigning to the accumulation of this rock a considerable space of time, we are proceeding in a just spirit of philosophy.

"If we consider the common case of alternating clays and sandstones, both of which are mechanical deposits from water, but produced under different circumstances, perhaps brought in different directions, the indications of the progress of time become perhaps more clear and satisfactory.

"It is very common to find deposits of limestone, apparently produced by chemical decompositions, lying in frequent alternation with sandstones and clays; and in such a case, by enquiring of the actual system of nature, we receive an answer, that

such changes of the mode of action in a given place imply cessations and renewals of chemical and mechanical actions which require time.

“By reviewing in this manner the whole series of strata, amounting locally to some miles in thickness, and considering the accumulation of each bed; the alternation of beds of different kinds; the excitement, duration, suspension, and resuscitation of mechanical and chemical agencies, we shall be strongly impressed with the folly of setting narrow bounds to the time employed in these operations.

“Some stratified rocks are composed of fragments of various kinds, united by a general cement of a different nature. These are called brecciated or conglomerate rocks, according as the fragments are angular or rounded by attrition in water. There is proof in these, that before the production of one stratum, a previously stratified rock had been consolidated; partially broken up; its fragments agitated in water, and then re-deposited. In some cases, conglomerate rocks have been again broken up, and their fragments submitted to the same process of attrition and re-aggregation. * * *

“In some cases, whole rocks are literally composed of zoophytes, so as to resemble a modern coral reef; or of shells of various kinds. The extensive strata of coal are derived from immense accumulations of vegetables, and sometimes no less than fifty consecutively deposited strata of this kind extend over a hundred square miles or more.

“It seems unnecessary to accumulate more evidence to obtain an unanimous verdict from all impartial readers, that the length of time, occupied in the pro-

duction of strata, *some miles in thickness*, which exhibit all this variety of events, was really very great."

M'Culloch, with the boldness, natural to the workings of his mind, but in the same spirit, and on the same induction of evidence, draws out his reasoning to a similar conclusion. "Let us"—is his language—"contemplate time as it relates to the Creator, not to ourselves, and we shall no longer be alarmed at the time which the history of the earth demands. Every change which it has undergone has required time: every new deposition of rock has been the work of ages; and the sum of these is the duration which has been reviewed; although this is possibly but a small space compared to that which it has existed as a planetary globe. Every stratum of rock is the work of time; often of far more than we choose to contemplate; while from what we see, we can approximate to that which we know not how to measure. He who can measure and number the strata from first to last, is prepared to solve this question as it relates to the intervals of repose, but those only, not to those of the revolutions; let him ascertain the time required to produce a stratum of a given depth; let him seek it in the increase of colonies of shell fishes, in deposits of peat, and in the earthy deposits of seas and lakes, and he has found a multiplier, not to disclose the truth, but to aid his imagination.

"Who indeed can sum this series? the data are not in our power; yet we can aid conjectures. The great tract of peat near Stirling has demanded two thousand years; for its registry is preserved by the

Roman works below it. It is but a single bed of coal; shall we multiply it by a hundred? We shall not exceed far from it, did we allow two hundred thousand years for the production of the coal series of Newcastle, with all its rocky strata. A Scottish lake does not shoal at the rate of half a foot in a century; and the country presents a vertical depth of far more than three thousand feet in the single series of the oldest sand-stone. No sound geologist will accuse a computer of exceeding, if he allows six hundred thousand years for the production of this series alone. And yet, what are the coal deposits, and what the oldest sand-stone compared to the entire mass of the strata? Let the computer measure the Apennine and the Jura; let him, if he can trust Pallas, measure the successive strata of sixty miles in depth, which he believes himself to have ascertained, and then he may review his computations; while, when he has summed up the whole, his labour is not terminated. But let the reader supply the figures, which it is useless to exhibit, since they cannot be true.”*

His argument, in regard to volcanic phenomena, is to the full as rational, and as full of proof; and the conclusion, as to the lapse of time requisite for these operations, in every degree as just. The reasoning of Lyell on this topic is singularly forcible and striking. His work is a perfect mine of facts, which, whether or no we enter into *all* his deductions, must be read to be fairly appreciated. Extracts, however powerful for a specific purpose, can scarcely give a good idea of the real value of his volumes.

*M'Culloch, system of Geology, vol. i. p. 506. London, 1831.

Speaking of the confusion and havoc which a man would make of history, who crowded the events of two thousand years into the space of one hundred, he says :—

“ He who should study the monuments of the natural world, under the influence of a similar infatuation, must draw a no less exaggerated picture of the energy and violence of causes, and must experience the same insurmountable difficulty in reconciling the former and present state of nature. If we could behold in one view all the volcanic cones thrown up in Iceland, Italy, Sicily, and other parts of Europe, during the last five thousand years, and could see the lavas which have flowed during the same period ; the dislocations, subsidences, and elevations caused by earthquakes ; the lands added to the various deltas, or devoured by the sea, together with the effects of devastations by floods ; and imagine that all these events had happened *in one year*, we must form the most exalted ideas of the activity of the agents, and the suddenness of the revolutions. Were an equal amount of change to pass before our eyes in the next year, could we avoid the conclusion that some great crisis of nature was at hand ? If geologists then have misinterpreted the signs of a succession of events, so as to conclude that centuries were implied where the characters imported thousands of years, and thousands of years where the language of nature implied millions, they could not, if they reasoned logically, from such false premises, come to any other conclusion, than that the system of the world had undergone a complete revolution.

“We should be warranted in ascribing the erection of the Great Pyramid to superhuman power, if we were convinced that it was raised in one day; and if we imagine in the same manner a mountain chain to have been elevated during an equally small fraction of the time which was really occupied in upheaving it, we might then be justified in inferring that the subterraneous movements were once far more energetic than in our times. We know that one earthquake may raise the coast of Chili for one hundred miles to the average of five feet. A repetition of two thousand shocks of equal violence might produce a mountain-chain one hundred miles long, and one thousand feet high. Now should one only of these convulsions happen in a century, it would be consistent with the order of events experienced by the Chilians from the earliest times; but if the whole of them were to occur in the next hundred years, the entire district must be depopulated; scarcely any animals or plants could survive; and the surface would be one confused heap of ruin and desolation.”*

After treating most extensively on the powers and effects of volcanic agency, and showing, by a variety of adduced instances, that the production of burning mountains, of any magnitude, is a slow and gradual process—in the support of which line of argument his data are peculiarly strong and nervous—he states:—“There is a considerable degree of analogy between the mode of increase of a volcanic cone, and that of trees of exogenous growth. These

* Lyell, vol. i. p. 80.

trees augment, both in height and diameter, by the successive application externally of cone upon cone of new ligneous matter; so that if we make a transverse section near the base of the trunk, we intersect a much greater number of layers than nearer to the summit. When branches occasionally shoot out from the trunk, they first pierce the bark, and then, after growing to a certain size, if they chance to be broken off, they may become enclosed in the body of the tree, as it augments in size, forming knots in the wood, which are themselves composed of layers of ligneous matter, cone within cone.

“ In like manner a volcanic mountain, as we have seen, consists of a succession of conical masses, enveloping others; while lateral cones, having a similar internal structure, often project in the first instance, like branches from the surface of the main cone, and then becoming buried again, are hidden like the knots of a tree.

“ We can ascertain the age of an oak or a pine, by counting the number of concentric rings of annual growth, seen in a transverse section near the base, so that we may know the date at which the seedling began to vegetate. The Baobab-tree of Senegal (*Adansonia digitata*), is supposed to exceed almost any other in longevity. Adanson inferred that one which he measured, and found to be thirty feet in diameter, had attained the age of five thousand one hundred and fifty years. Having made an incision to a certain depth, he first counted three hundred rings of annual growth, and observed what thickness the tree had gained in that period. The average rate of growth of younger trees of the same

species was then ascertained, and the calculation made according to a supposed mean rate of increase. De Candolle considers it not improbable, that the celebrated Taxodium of Chapultepec, in Mexico (*Cupressus disticha*, Linn.), which is one hundred and seventeen feet in circumference, may be still more aged.

“ It is, however, impossible, until more data are collected respecting the average intensity of volcanic action, to make any thing like an approximation to the age of a cone like *Ætna* ; because in this case, the successive envelopes of lava and scorix are not continuous, like the layers of wood in a tree, and afford us no definite measure of time. Each conical envelop is made up of a great number of distinct lava-currents, and showers of sand and scorix, differing in quantity, and which may have been accumulated in unequal periods of time. Yet we cannot fail to form the most exalted conception of the antiquity of this mountain, when we consider that its base is about ninety miles in circumference; so that it would require ninety flows of lava, each a mile in breadth at their termination, to raise the present foot of the volcano as much as the average height of one lava current.

“ There are no records within the historical æra; which lead to the opinion, that the altitude of *Ætna* has materially varied within the last two thousand years. Of the eighty most conspicuous minor cones which adorn its flanks, only one of the largest, Monte Rossi, has been produced within the times of authentic history. Even this hill, thrown up in the year 1669, although four hundred and fifty feet in

height, only ranks as a cone of second magnitude. Monte Minardo, near Bronte rises, even now, to the height of seven hundred and fifty feet, although its base has been elevated by more modern lavas and ejections. The dimensions of these larger cones appear to bear testimony to *paroxysms* of volcanic activity; after which we may conclude from analogy that the fires of *Ætna* remained dormant for many years, — since nearly a century of rest has sometimes followed a violent eruption in the historical æra. It must also be remembered, that of the small number of eruptions which occur in a century, one only is estimated to issue from the summit of *Ætna*, for every two that proceed from the sides. Nor do all the lateral eruptions give rise to such cones as would be enumerated amongst the smallest of the eighty hills above enumerated; some produce merely insignificant monticules, soon destined to be buried, as we have before explained.

“ How many years then must we not suppose to have been expended in the formation of the eighty cones? It is difficult to imagine that a fourth part of them have originated during the last thirty centuries. But if we conjecture the whole of them to have been formed in twelve thousand years, how inconsiderable an æra would this portion of time constitute in the history of the volcano. If we could strip off *Ætna* all the lateral monticules now visible, together with the lavas and scorix that have been poured out from them, and from the highest crater during the period of their growth, the diminution of the entire mass would be extremely slight! *Ætna* might lose perhaps several

miles in diameter at its base, and some hundreds of feet in elevation, but it would still be the loftiest of Sicilian mountains, studded with other cones, which would be recalled, as it were, into existence by the removal of the rocks under which they are now buried. There seems nothing in the deep sections of the Val del Bove to indicate, that the lava currents of remote periods were greater in volume than those of modern times; and there are abundant proofs that the countless beds of solid rock and scorix were accumulated, as now, in succession.”*

In addition to these two great agents of water and fire, — the further prosecution of which we leave to the research of the reader, — the geologist connects his system together by many subtle and refined links, which though apparently of secondary importance, when standing by themselves, yet tend in a surprising manner to its fulness and perfection. Thus in regard to vegetation, he has strong reasons, from an infinite variety of evidences, to infer, that the climate of the North of Europe, in its mean temperature, “must once have resembled that which is now experienced within the tropics.” Remains and impressions of plants, deeply sunk in the earth, are found in northern regions, which, from their *position and abundance*, must have grown on or near the spots where they are discovered; and which from their *nature and luxuriance* could only have flourished in a climate analogous to that which we understand by a tropical one. The same idea is also gained from an examination of the shells, which are found imbedded in the temperate countries of Europe.

* Lyell, vol. iii. p. 98.

The two instances give mutual countenance and strength to each other. "Many," writes Lyell, "are common to the Sub-appenine hills, to the Mediterranean and the Indian ocean. Those in the fossil state and their living analogues from the tropics *correspond in size*; whereas the individuals of the same species from the Mediterranean are *dwarfish and degenerate*, and stunted in their growth, for want of conditions which the Indian ocean still supplies." How shall these changes be reconciled, except by yielding to the notion of a gradual alteration of climate during the lapse of ages, from an extreme antiquity?

However effected, whether by an increased inclination of the earth's axis; or by the agency of ordinary causes on its surface — the rise of vast forests, and immense tracts of morass across the entire belt of the northern hemisphere — causes which, even within the last two thousand years, gave such excessive severity to the German winters, and which operate at the present day in those countries of North America, which are nominally placed within the temperate zone, — whether singly or by the union of the two, we must still, in common reason, make large demands upon antiquity to reconcile them with the facts revealed.

It seems to us, however, that sufficient stress has been laid on the evidences of the science to give an outline of the system. We hasten to the conclusions which have been thence drawn, in respect to an anterior state of the earth we now inhabit. The same reasons which have prevented us from attaching much importance to the objections of divines,

who have not given their close attention to the study of geology,—in that they cannot by possibility be fair judges of the controversy—also hinders us from arranging the opinions of those, by the side of the geologists, who are favourable to their views. It is sufficient to show by the testimony of one, the powers of whose mind will be disputed by no party, that the inferences of science are not incompatible with the Bible. Bishop Sumner in his “Records of Creation,—1st Appendix,” states, “According to that (the Mosaic) history, we are bound to admit that only one general destruction or revolution of the globe has taken place, since the period of that creation, which Moses records, and of which Adam and Eve were the first inhabitants. The certainty of one event of that kind would appear from the discoveries of geologists, even were it not declared by the sacred historian. But we are not called upon to deny the possible existence of previous worlds, from the wreck of which our globe was organized, and the ruins of which are now furnishing matter to our curiosity. The belief of their existence is indeed consistent with rational probability, and somewhat confirmed by the discoveries of astronomy, as to the plurality of worlds.”

In this feeling Conybeare, in his Introduction to the “Outlines of Geology,” says, “It has been objected to the authority of the Sacred record, that it does not allow a sufficient period for the successive deposition of the secondary strata, containing as they do, the remains of successive races of animals, which appear to have lived and died where they are

now found, while the deposits in which they are buried were gradually accumulating.

“ Before proceeding to consider the force of this objection, we are first desirous of recalling to our readers, that the great subject to which Revelation relates, is the Providential history of man ; the antiquity of the human race is therefore an essential feature of that Revelation ; but the questions, whether any other state of our planet preceded that in which it became the habitation of intellectual and moral agents, and if so, what convulsions may have happened to it during that state, are points with which it has no direct connection ; a perfect knowledge of these could have furnished no topics calculated either to awaken the slumbering, or to reassure the penitent, conscience.”*

Buckland, independent of very strong testimony in his previous works, feels authorized to use this language in his “ Bridgewater Treatise.”

“ Geology has already proved by physical evidence, that the surface of the globe has not existed in its actual state from eternity ; but has advanced through *a series of creative operations*, succeeding one another at long and definite intervals of time ; that all the actual combinations of matter have had a prior existence in some other state ; and that the ultimate atoms of the material elements through whatever changes they may have passed, are, and ever have been, governed by laws, as regular and uniform, as those which hold the planets in their course.”†

* Conybeare and Phillips. London.

† Page 11.

A few pages onwards, he writes, "The fact that a large proportion of these—(lower strata)—remains belong to extinct genera, and almost all of them to extinct species, that lived and multiplied and died on or near the spots where they are now found, shows that the strata in which they occur were deposited slowly and gradually, during long periods of time, and at widely distant intervals. These extinct animals and vegetables could therefore have formed *no part of the Creation* with which we are immediately connected."

M'Culloch, by a process of reasoning and investigation, which is too extended and diffuse for quotation, imagines that he has discovered traces of four prior worlds in the strata which have already been examined. "Thus," he exclaims, "have I traced a world, the fourth, at least, in order backwards from the present; how much more distant from this, I shall inquire hereafter, that I may give the reader a resting-place for that which requires reflection. But at this point all *evidence* fails."

Without binding down the mind to the entire accuracy of his deductions, the boldness of the statement,—put forth as it is in the sight and under the correction of such numbers of men, well versed in the science,—of itself indicates the grandeur and variety of the monuments developed by the study; and the folly of those who oppose the system without being well acquainted with its details. It must strike the least conversant with the tone and mental energy of scientific men of the present day, that assertions of this broad and decisive character would

not be suffered to pass by unassailed, unless their own convictions were in unison with the writer; and they felt that, at the least, *the principle* of his inferences was one that could not successfully be gainsaid. But, to conclude these extracts, we offer yet one more from a writer, the force of whose opinions will not the less be admired for the elegance of the language in which they are conveyed; neither will the cause and motive of their delivery detract, we should hope, from their title to general respect and consideration. He thus treats of the science in question.*

“ By the discoveries of a new science, we learn that the manifestations of God’s power on the earth have not been limited to the few thousand years of man’s existence. The Geologist tells us, by the clearest interpretation of the phenomena which his labours have brought to light, that our globe has been subject to vast physical revolutions. He counts his time, not by celestial cycles, but by an index he has found in the solid frame-work of the globe itself. He sees a long succession of monuments, each of which may have required a thousand ages for its elaboration. He arranges them in chronological order; observes on them the marks of skill and wisdom, and finds within them the tombs of the ancient inhabitants of the earth. He finds strange and unlooked-for changes in the forms and fashions of organic life during each of the long periods he contemplates. He traces these changes backwards

* Sedgewick. Discourse on the Studies of the University of Cambridge, 1834.

through each successive æra, till he reaches a time when the monuments lose all symmetry, and the types of organic life are no longer seen. He has then entered on the dark age of Nature's history; and he closes the old chapter of her records. * * *

“ During the evolution of countless succeeding ages, mechanical and chemical laws seem to have undergone no change; but tribes of sentient beings were created, and lived their time upon the earth. At succeeding epochs, new tribes of beings were called into existence, not merely as the progeny of those that had appeared before them, but as new and living proofs of creative interference; and though formed on the same plan, and bearing the same marks of wise contrivance, oftentimes as unlike those creatures which preceded them, as if they had been matured in a different portion of the universe, and cast upon the earth by the collision of another planet. At length, within a few thousand years of the days in which we live (a period, short indeed, if measured by the physical monuments of time past) man and his fellow-beings are placed upon the earth.”

In the Appendix to the work, he thus reasons upon his own statements.

“ The Bible instructs us that man, and other living beings, have been placed but a few years upon the earth; and the physical monuments of the world bear witness to the same truth. If the astronomer tells us of myriads of worlds not spoken of in the sacred records; the Geologist, in like manner, proves (not by arguments from analogy, but by the incontrovertible evidence of physical phenomena) that

there were former conditions of our planet, separated from each other by vast intervals of time, during which man and the other creatures of his own date had not been called into being."

Admirably does he follow up this position. "But let us suppose that there are some religious difficulties in the conclusions of Geology. How then are we to solve them? Not by making a world after a pattern of our own;—not by shifting and shuffling the solid strata of the earth, and then dealing them out in such a way as to play the game of an ignorant or dishonest hypothesis;—not by shutting our eyes to facts, or denying the evidence of our senses; but by patient investigation, carried on in the sincere love of truth, and by learning to reject every consequence not warranted by direct physical evidence. Pursued in this spirit, Geology can neither lead to any false conclusions, nor offend against any religious truth. And this is the spirit with which many men have of late years followed this delightful science:—devoting the best labors of their lives to its cultivation;—turning over the successive leaves of Nature's book and interpreting her language, which they know to be a physical revelation of God's will;—patiently working their way through investigations requiring much toil both of mind and body;—accepting hypotheses only as a means of connecting disjointed phenomena, and rejecting them when they become unfitted for that office, so as in the end to build only upon facts, and true natural causes. All this have they done, and are still doing; so that however unfinished may be the fabric they have attempted to rear, its founda-

tions are laid upon a rock and cannot be shaken, except by the arm of that Being who created the heaven and the earth—who gave laws to the material world, and still ordains them to continue what they are.”

These in brief are some few of the discoveries of the geologists, and the results to which they lead. We have been studiously careful of attempting to raise any—the slightest shadow—of hypothesis founded on the data which their investigations have afforded us; much less of introducing any ideas which have not the stamp of recognized authority;—and have chosen rather to quote the authors themselves, however naked such a plan, than to embody their notions in a more fluent and continued narrative. We have merely striven to connect them together by such links as seemed almost unavoidable. At the same time, it is quite obvious, that such a mode must be wholly inadequate to arm the Bible student in panoply of defence. *That* can only be done, in its full power, by personal study; or at the least, by a knowledge of the best writers on the subject, and by a collation of their works. Enough, however, may still be gained in the ordinary reading of a man—in his hours of leisure,—for his own conviction; and he does not justice to his mind, hearing, as he must, of the existence of a controversy working matters of the highest importance to his belief, if he rejects such means of knowledge as may be placed within his reach.

Such then are *the facts* of geology. They undoubtedly give grand and enlarged notions to the mind; and invest the earth—nay, human nature

with a character of sublimity, greater than possessed in the common belief. There is something inexpressibly splendid in the idea of the earth's re-formations and renewals ; of long systems, successively accomplishing their Creator's designs, and sinking into a repose, the preparative for future races of inhabitants on its surface : and something elevating and ennobling in the thought,—joined as it is to the Revelations of Moses, that *Man* has been the last created, “a little lower *only* than the angels, full of glory and worship.” But great as it is, will it harmonize with the account of Moses ? Without this conformity the deepest discoveries of science will not minister to the soul's peace ; but bring upon it distress and anguish by unsettling and confusing it. We should execrate the lore which weakened our faith in the word of God, and view that knowledge in distrust, which led so palpably and recklessly to evil. We would say, “give us our religion—the written Revelation—free, unfettered and unharmed,—or perish for ever the science which would interfere with our reception of it.”

In this spirit we examine the given records of creation, without a thought or feeling but the acquisition of Truth.

CHAPTER II.

Div. I.

Now, there appear to be two methods of interpreting the opening chapters of Genesis, besides the simple and obvious plan of receiving it as a plain and chronological history, which fixes the origin of the earth at a period rather less than six thousand years since.

The first of these, is by separating the opening verse of Genesis from those which follow, as a distinct proposition of Moses.

The second, by interpreting them as two separate acts of Creation : the one of which gives the history of the original creation of the earth ; the other, that of the formation of Adam and the race who now inhabit it.

We examine both these opinions in detail.

The book opens with the following passage :—
 “In the beginning God created the heaven and the earth.” Now in the first view which we have stated, this is taken as an axiom of Moses ;—the great truth on which he founds his title to be received as the lawgiver of Israel. Men believed in the old world,—some, in an unlimited succession of worlds. Some,—that matter was eternal. Some,—that the principle of life sprang into Being, by a powerful and

convulsive thought: some,—that it was self-generated; and it was in contradiction to these opinions, which seem to have existed from a very remote antiquity, that Moses wrote: “God created the heavens and the earth.” In the beginning, or *when* they had their beginning they were created by God. He designed to give to all future generations a true, single and grand principle for all things; and therefore deduced the first origin of all from God. This is his general and broad position. All that exists in *the heavens*; all the worlds both visible and invisible to us; all the distant and wide spread systems of unlimited space; and this *earth* which we inhabit, were formed originally by his power. The *time* when these heavenly systems were created is not specified; it is indefinite;—**בְּרֵאשִׁית**—“In the beginning.” It might have been myriads of ages before the formation of the earth, that the stars first sprang into being, and “the heavens” were created. It will be observed, and it is most material, that there is no necessary *unity* of *time* in the creation of the two; the force of the statement rather resting on the fact of their deducing their origin from God, than on their being formed *simultaneously*. We take this ground first, as showing the possibility of a complete severance of this verse from the context, without injury to the literal meaning, or opposition to the general views and mind of the writer.

It may however, possibly, be considered, that the connection between the “Heavens” and the “Earth,” in this passage, is too close to admit of a disunion in the manner stated; it may seem to have been *intended*; and therefore, that we have no au-

thority to separate them for the mere purpose of explaining away a difficulty. But the expression, in the opinion of Bishop Pearson, appears to arise, rather from a defect in the ancient Hebrew, than from any necessary intent in Moses to join them together. He states that "The ancient Hebrews seem to have had no word in use among them, which singly, of itself, signified the world; and, therefore, they used in conjunction, the 'Heaven and Earth,' as the grand extremities, within which all things are contained."

In this light it will appear more manifest than ever, that an axiom was intended. It would then stand thus: "In the beginning God created the world."

But even if this view should not be admitted, the idea which we have thrown out will not be weakened by taking it in its plain and evident reading in the language of our translation. Moses gave as a principle that the Heavens were created by God;—and the Earth. Imagining the other systems to have been formed long antecedently to the Earth, we repeat, there is no necessary deduction from the words of Moses, that he taught them to have been made together. It was his object to show that God was the principle of *all* creation. He therefore names "the Heavens;" but he also adds, "the Earth," as that which was his principal object, and would stand as an introduction to his subject. God made the Heavens, when they had their beginning; and also the Earth, at the time of its creation.

And this opinion will seem still stronger, if we allow that Moses intended, as seems probable, to give

an account of the modelling of the Solar System, and not of the unnumbered worlds which are scattered through space. It seems almost incredible, that he should intend to impress on our belief, that these systems were created a few days only before the birth of Adam ; which yet must be the case, by too close an adherence to the literal form of his statements.

The verse therefore under this impression stands alone ; unconnected, in point of time, with the succeeding acts of creation ; and may be considered as an authoritative assertion of Moses, by which he designed to stamp his history with an impress of truth and solemnity, by referring to the God of Israel the origin of all created things. We take it under the idea given.

“ In the beginning, God created the Heaven and the Earth.” Here, then, is *the act of power*. “ The Heavens ;” the host of far distant systems,—divided and spread through the boundless regions of air ; and connected together by nought, as far as we can judge, save by the eye and presence of one Almighty Guardian,—may have been peopled from periods, for aught we know, to which our broadest computations would form but a faint approximation to truth. And “ the Earth ” too, formed in God’s own time, may thus have seen a race of beings existent on its surface ;—nay, it may be a succession of races,—before that interval of repose commenced, the conclusion of which, was the formation of man. Ignorant of the nature of the beings who are supposed, at the present moment, to inhabit the countless realms of “ the Heavens,” we may be alike unenlightened in

the character of those who formerly dwelt upon "the Earth." But this ignorance is no argument against the truth of both the one and the other. Moses has not told us that either were inhabited; but there is nothing in the sentence as it stands, under *any* verbal interpretation, which militates against the idea;—if that idea can be corroborated by deductions from established facts. We admit that it is by no means a subject on which mere speculation can be admitted. But, say the Geologists, we know that the Earth *was* inhabited from an indubitable evidence; and, as far as that evidence leads us, we follow;—but not a single step beyond. The silence of Moses is no proof that the opinion is fallacious; for there was nothing in his design, that should lead him into such disquisitions. His object was the history and condition of man, impressed by the sanction and authority of God; and his revelations naturally took that character which would be most conducive to that end. Taken in their literal order, and in the plain manner in which men have been accustomed to receive them since they were first written, until within a comparatively short period, they are strictly true. God *did* create the world in the beginning; and he exerted the several successive acts of power which are narrated, commencing with "the Light," and concluding with "Man;" nor can the veracity of the record be called into question from the mere existence of the supposed interval, more than it could be, with any show of reason, if it were proved that the reigns of many kings, and the acts of many centuries, had been wholly omitted in the early history. The fact of

such omissions would affect the chronology ;—but assuredly not the truth of the general narrative. Indeed, if it may be allowed, for the sake of illustration, to parallel so great and solemn a subject with transactions of infinitely less moment, it may be remarked, that there is not a single history of ancient nations, in which, from the obscurity of their origin, these omissions do not exist. The history of Moses, in this view, is not the less true in its *substance*, because men were unconscious of this interval ; nor is it less true in its *order*. God is still the First Cause ; and the works stated to have been wrought, were in reality wrought by Him. And the belief of men is not the less built up in truth, because it has not scanned every operation of the Deity. True in its restricted application, it is equally so, when enlarged by the reception of facts which have hitherto been hidden from it.

But the question will naturally arise ; Did Moses intend the opening verse as an abstract proposition ;—did he himself understand the existence of this interval ? The question is specious ; and carries at first sight considerable weight with it. The only real means we have of coming to any judgment on this point, is in the bearing and construction of his language. Beyond that, all must necessarily be conjecture. Arguing on the greatness of his revelations, and the testimony of Scripture, that no prophet was equal to him, we might reasonably infer, that he understood the real mode—whatever it might have been—in which the world was formed. But this is by no means a *necessary consequence*. The prophets delivered numerous predictions, which,

it is sufficiently manifest, that they could not themselves have minutely comprehended. It seems far from probable, that either Joseph or David saw that in most of the principal acts of their lives they were imaging forth the human life of Jesus. They knew *in part*, as will hereafter be shown ; but they could not have judged with the same, nor even with an approximating fidelity to that, with which we behold them after their full completion in the person of Christ. Nor is it *necessary*, from the fact of his being inspired, that Moses should understand *the full scope* of his revelations. They cannot be invalidated in the smallest conceivable degree, because he himself saw not the extreme conclusions to which they might be drawn. The only safe ground we can stand on, is on a fair, candid, and legitimate interpretation of his language. His own knowledge, or want of knowledge, if inspired, cannot affect the question. And if accumulated and well established facts lead to a more extended interpretation of his writings, than has hitherto been applied to them ; and his statements will bear this extension, without altering a single letter, or wresting a single word out of its straight and obvious meaning, for the sake of propping up a theory ;—if this extension will reconcile his statements with adduced facts, which without it would be irreconcilable, then are men justified in enlarging their belief to the full extent of their acquired evidence.

But allowing every reasonable weight to this mode of explaining away the difficulty ; admitting that the opening verse may be separated without violence from the context, it is yet to be seen,

whether the remaining portion of the history will bear that disunion; and whether, for the sake of getting quit of one embarrassment, we shall not raise up a host of others, yet more difficult to contend with. We have no right to leave the general narrative in confusion, because the form of the language will suffer us to select a single statement which will harmonize with our own opinions. The principle given in the one instance must be conceded in the other; and the geologist must waive his claim to this, his chosen interval, unless he can, at the same time, cause the succeeding history to proceed in a fair, open, and unconstrained order.

There can be no doubt, but that the acts attributed to God in the commencement of Genesis, have all the appearance of being, as they have hitherto been supposed to be, the works of an original creation. The interpretation now given, would reduce them to a remodelling of old and confused materials. We must suppose, under this opinion, all things on the earth to have been destroyed; and the world to have been reduced to its pristine chaos. Nature, animate and inanimate, must have ceased; and so total the destruction, that the very principle of life must have been suspended. In every sense that language will admit of, it was a lifeless ruin. In this state it revolved many ages round the Sun, in its accustomed course; during which interval, either the whole, or a portion of those strata were deposited, which seem, in the opinion of the geologist, to demand such vast periods of time to have accomplished.

We say,—a portion;—since it is obviously im-

possible to limit the application of the principle, if it be once conceded, that an interval *has* existed. If the geologist can reconcile this remodelling the earth with the history of Moses, he may carry back his views as far, and imagine as many successive renovations, as his evidence may seem to warrant. His first step, however, is to prove an interval at all; —it will be sufficient time to analyze his theories in their full extent, when he shall have accumulated and arranged his facts and data with more precision, than his science has enabled him to do at present.

We enquire then, how this notion of a re-formation of the earth from pre-existent materials will tally with the six days of creation? We come to the comparatively late period when man was endowed with life; the recognized period of four thousand and four years before the birth of Christ. The record is thus stated. "The earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light. And God saw the light, that it was good; and God divided the light from the darkness. And God called the light Day; and the darkness he called Night. And the evening and the morning were the first day."

Now according to the account given, the Solar System, to the formation of which Moses confines his history, was already in existence. The sun formed the centre of that system; and at the time of which we now speak, the planets with their satellites rolled around that great luminary. The earth, the

third amongst these, together with its satellite the Moon, also revolved. That it might, in these revolutions, have been in a chaotic state, may be allowed;—there is no difficulty, apart from after considerations, in *that* supposition. But how can it be reconciled, that such an utter darkness was upon its surface, that an induction of light was a necessary preparative to the wonders which were about to be displayed upon it? If the sun had illumined it in its anterior state, and at that time shed abroad his beams over the other planets, an objection of great apparent force at once arises against the theory of the re-construction.

How is this seeming difficulty disposed of? The earth, says the geologist, by the avowal of Moses, was entirely covered by waters when the Deity infused into it the principle of life, and prepared it for the habitation of moving creatures. It lay buried under an universal ocean, and darkness encircled and concealed the entire globe. But how produced? The presence of these waters gives the obvious solution. An immense period intervened between this last destruction of the earth by water, and the day of its re-organization when Adam was created. During this interval its material properties remained unaltered. Life was destroyed; but matter continued subject to the same laws, with which it had originally been endowed. The same attraction; the same repulsion; and the same combination of forces, which by the will of God had ever been inherent in it, still existed. The sun then, acting by its usual laws on so vast a body of waters, gradually, in the continuous lapse of ages, drew up a prodigious

mass of dense and dark vapours ; which, held suspended in the atmosphere, threw around the earth a solid pall of blackest night. All things beneath it became invisible. No ray of light, however subtle, pierced through the thick canopy of darkness. Layer upon layer, in almost infinite succession, of closely pressed and darkling clouds filled the atmosphere, and absorbed every particle of light, long before it could reach the surface of the earth. The language of scripture was justified in its fullest extent, that “darkness was upon the face of the deep.”

It is chiefly upon this ground, that the geologist takes his stand, in referring the phenomena detailed by Moses to an after-creation. Admitting the pre-existence of the Sun, it became indispensable to his theory to establish a preternatural darkness, which, as far as regarded the earth, should have precisely the same effect, as the entire absence of that luminary. He has assumed the upraising, by natural and simple causes, of an impenetrable accumulation of mists and vapour. The creation of light followed ; but it was necessary to the progress of the theory, that the light should not be now for the first time formed, but *induced* ; called into active operation, either by the separation and dispersion of the great barrier of clouds which hitherto had prevented it from reaching the actual waters ; or by dissolving and precipitating them through some chemical process.* When therefore God said, “ Let there be light,”—he meant not

* In Buckland's *Bridg. Treat.* this point is strongly urged on the authority of Dr. Pusey, R. P. Oxford, as being consistent with the Hebrew words בָּרָא he “created” and עָשָׂה he “made.”

let light be created ;—but,—let the *medium* of light be restored to its former state ; let the clouds subside ;—or, let those changes take place in the atmosphere, by which the rays of light can be called again into action, and give Day unto the earth.

In the same manner, when it is stated as the work of the fourth day, that the sun and moon were made, harmony with the history demands, that the light which had been renewed on the first day, should so gradually increase in brightness and intensity, that the two great apparent sources of it *then* only became fully revealed to the earth ; and were thus arranged, by the total evanescence of vapor, “ for signs and seasons, and for days and years.”

But, however ingenious these notions may be, it must be confessed, that they have rather the air of reasons devised for the maintenance of some particular view, than natural and straightforward inferences from the statements of the historian. They give an impression to the mind, at first sight, of *wresting*, instead of *accommodating* Scripture to the facts of science ;—nor is the difficulty, thus presented, lessened, when we subject them to a closer analysis, and sentence by sentence put their stability to the proof.

Imagine the views correct. The world is enveloped in clouds and darkness. The Spirit of God broods over the waters, again infusing a living principle into the inert and sluggish mass ; and fulfilling that peculiar office by which he is characterized as “ the Lord and giver of life.” Light slowly, by the command of God, breaks through the long night, and reveals the wreck of former worlds once more

to the eye of day. Again "God saw the light that it was good" and divided it from the darkness. Again, "God called the light Day, and the darkness he called Night." The work of the first day is again complete.

The second dawns. How will its work affect the position taken up by the advocates of a reconstruction? The firmament is now made. It means properly an expansion;—any thing drawn out and extended;—and by common consent is interpreted of the atmosphere. "And God said; Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so; and God called the firmament Heaven."

The views of the theorist may undoubtedly, at first, seem strengthened by this language. His imagination has elevated a vast accumulation of dense clouds, which, stretching upwards to a great height above the wide waste of waters from which they have been drawn, yet press heavily on them by reason of their gravity. There is no interval between them; they are almost blended together; and Moses asserts, that God created an expansive force "*in the midst of the waters*" for the express purpose of dividing "the waters from the waters." But the question will naturally arise:—was the atmosphere or firmament *then*, for the first time created; or, like the light, was it only induced;—brought into action at that period? If created; how could its absence be compatible with animal life in former states of the

globe? If induced; how did it cease or vanish in the interval? The former question appears to bear with it its own answer. We restrict enquiry to the latter.

A power, which, during a long and undefined period has been dormant, is supposed to return to its activity by the command of God; and by this means to justify the assertion of the historian. But if the earth was clothed with so thick a mantle of vapors, how, it may be asked, could this have been sustained without the medium of an atmosphere? The presence of these prodigious heaps and clusters of clouds seems, according to our ordinary ideas and language, at the least to suppose the existence of the air into which they were elevated. They could not have been raised and suspended in *vacuo*,—or in what would be almost equivalent to it, in that thin and subtle ether, which is supposed to exist in space beyond the outward circle of our known atmosphere. It would be unequal to the weight. But how, if created at a former period, can it be proved to have ceased at all from its own proper action? One would be led to suppose, if such an immense belt of vapor really *did* encompass the earth, that it would arise from an increased, more intense, and continuous action of the natural cause—I mean attraction of the sun on water through the medium of an atmosphere—than that the natural cause should entirely cease, and a miracle be wrought to supply its place. The idea of the entire cessation or destruction of the earth's pre-existent atmosphere seems at the very best to be perfectly gratuitous on the part of the geologist.

Consistent then as the formation of a firmament would be, on the first creation of the earth,—where would be either the force or the necessity of such a command at its re-organization? It could not have been dormant; for the deeper and denser the gloom which is imagined to have overspread the earth, the longer and more unintermitting must have been the solar force, which drew up so vast a canopy; and so overloaded the pure and elastic air as to encircle it with utter darkness. And besides this; the sun is supposed to begin to disperse these accumulations on *the first day*. His beams penetrate the watery substance; dissipate its lighter particles; clear the air and bring it to a state of greater purity, as soon as the Divine Will had determined on a renovation. This agency is continued during the whole of the first day;—it is the commencing work;—as soon as the command for light has gone forth, the Sun acts upon the overloaded firmament, which intercepts his rays from reaching the Earth's surface. How then could the induction of a firmament form the work, and the sole work, of the second day? Give any reasonable latitude to the idea which would interpret its formation by causing it to operate with some different, and perhaps enlarged qualities; but how, may we still ask, can it be so applied exclusively, without wresting the sense from the plain and direct tenor of the narrative.

But defective as is the theory, when drawn down to matters of detail, in regard to the work of the second day, it appears still more bald and infirm when laid open to the test of the fourth. The progress of the work is thus detailed: "And God said;

Let there be lights in the firmament of the heaven to divide the day from the night ; and let them be for signs, and for seasons, and for days, and for years. And God made two great lights ; the greater light to rule the day, and the lesser light to rule the night ; he made the stars also. And God set them in the firmament of the heaven to give light upon the earth."

Now, whether the views which we have hitherto entertained bear sufficient weight with them to reconcile us to the requirements of the geologists or not ; one thing is very certain, that they arise, almost inevitably, from the original position which was laid down. They have so overlapped each other, that no one can be withdrawn without causing a manifest gap in the whole structure, and destroying its integrity. The first verse is separated from the context. The solar heavens and the earth have been created ; and an interval takes place between that unknown period and the æra taken up by Moses. Darkness at that æra envelops the earth ; and it follows that it must be a preternatural darkness arising from itself. Light is brought out to disperse it ; and it follows, from the previous existence of the sun and planets, that it must be an apparent, and not a real formation. A firmament is made ; and it follows, from the natural action of the sun on the waters, that, at most, a greater or different energy only could be imparted to a substance which before was in existence and operation. These seem the fair and rational consequences of the first step taken.

With such facts in our possession, we come to the

work of the fourth day. But with these before us, in what can that work be said to consist? The "lights"—both the two greater and the innumerable host of lesser bodies, the stars, have long since been created; and more, have long since been appointed to their various uses; and arranged in regard to the earth, for signs and seasons, and days, and years. *They* have suffered no change. The Sun, fixed in the centre of its system, has for ages been immoveable; and the earth, together with the planets, by the admission of the geologists, though dispossessed of life, and shrouded in an inward darkness, has been upheld in its place by, and continued its destined course around, that luminary. There was consequently nothing new in the relative and actual position of the sun, and its satellite the earth, which could be said to constitute the divine labor of the fourth day.

It must then consist, as has been stated, in the full development of the heavenly host to the earth in all their unclouded glory and brilliancy. They *seemed* by that disclosure to be arranged on that day; and are therefore spoken of by the historian in accordance with that seeming, and not with the reality. But is not this playing upon words? Surely such a mode of exposition derogates too much from the awe and sublimity of the subject, to be true;—and yet we must perforce make an approach to such a solution if we admit the given premises. The works of God were arbitrarily divided into six equal periods. They might have been completed in a second; or extended over a space of thousands of years. But God willed that

his own labors in creation should be both a memorial and an image of what he required of man to the end of time; and having completed his labors in six days, he rested on the seventh in contemplation of his acts.

Now what, in the case under review, was the work of the fourth day? Absolutely nothing. The command for the dispersion of darkness had gone forth on the first; and the grosser elements, in obedience to *that* command, had been in a state of slow yielding to the power of the sun from that hour. They had vanished on the fourth;—but there was no iterated command. In regard to that dispersion, the work of the fourth day differed not from the third; nor that from the second, or the first; and God must therefore *virtually* have rested from his work on the fourth, as entirely and unreservedly as he did on the seventh. It surely was not the *degree* of brightness which justified Moses in using the expressions which he has written relative to the fourth day. The justification must be looked for in *the deed*, and not in changeful operation of its effects. The light must have increased greatly, by comparison, and in degree, on the second and the third day; but it would be absurd to class the formation of light amongst the labors of those days; neither could those bodies, the sun and stars, which are assumed to have been moulded into form, and in the fulfilment of their destined offices millions of years antecedently, be said to be arranged on that day, when in point of fact, they underwent neither change of purpose nor position. And besides; the fourth commandment is evidently founded upon a review of these works of

creation. It is peremptorily stated in that law, that "*in six days* the Lord made heaven and earth, and rested on the *seventh* day." The day of rest is put in opposition to the several days of work. It infers that work was done by the Almighty on *each* of those six days, or the whole force of the contrast falls at once to the ground; and it really is little short of trifling with our belief, to state that as a work of the Lord, which in reality was no work at all;—one of so frivolous and imaginary a character, that, in imposing it on our minds as an article of faith, the historian might *almost* be said to have practised a deception.

The other records of this opening chapter seem, in every point, as consistent with a re-production at the birth of Adam, as with an original formation. The process of one might be identified with the other.

It remains with us to determine whether the points which have been adduced as exceptionable, present too great an obstacle to our reception of them in the manner stated: or whether the strength of evidence brought by the geologists to bear on the extreme antiquity of the earth, and on the probability of former convulsions on its surface, are sufficient to neutralize the objections which arise when the examination descends to matters of detail. That is a question which must be left to the mind and judgment of the individual. Truth should be the great object of our search; and that, without violence to the conscience. The subject admits of too many modes of explanation, to be imposed arbitrarily on

the mind as a distinct and settled article of faith. We seek for the most consistent; and with this caution resume our investigation.

Div. II.

It was stated, that the requirements of the geologist for long periods of time anterior to the historic æra of Moses, might be met by two modes of solution. The one, which, under different modifications, is usually received, has been discussed. We leave it for the present, and approach the other. With this view we divide the narrative of Moses into two parts; the first of which is supposed to give the account of the original creation of the earth, and ends at the third verse of the second chapter;—the other details the formation of Adam, and the present race of men, commencing with the fourth verse. We give to this view of the subject the same patient attention which has been exhibited to that which we have left; not so much in advocacy of the opinions, as for the purpose of eliciting the truth.

Now, all that has been advanced as giving strength to the separation of the first verse of Genesis, will apply as closely to the present view of the subject, as to that peculiar one, which has already been tested. Indeed the idea must have been given to the mind of the man who first interpreted it as an abstract statement, from the very ease and probability of the separation. It was the capability of

its language to that notion which originally gave it force; and that capability, if true, may be sustained as well under any other interpretation, as under that limited one, for the support of which it was brought forward. The difference lies in the end which is sought to be obtained by it. In the former case it was applied, as we have seen, solely in regard to *Time*. We separate it now, as conferring *weight and dignity* to the subject of which it is the introduction. But in point of separation, its disunion from the subsequent narrative is as complete, and as independent of the present order of things, considered in respect of their creation, as it is in the opinion of the geologists. The brooding of the Spirit over the waters is the first act of real creation in their theory; and it is the first labor in that, which, for the moment, we have adopted.

Moses was about to enter upon a most sublime topic. It was a topic which had given rise to many conflicting, and perhaps half-atheistical notions, amongst different nations, even in his time; and, gifted as he was with inspiration, he might have foreseen that in after-ages it might, amongst heathen nations, give rise to still more corrupted views than had been hitherto promulged; and both for the subversion of these, and to give an impress of majesty and greatness to his subject, he might reasonably, and very naturally bring the thoughts of men up to the God of the Universe, by laying down as his first, abstracted principle, that "In the beginning God created the heaven and the earth."

Having therefore given a statement, which should be at once a law and a key to his writings, he

proceeds to a direct, plain and concise disclosure of the *modus operandi* of God when he first called our system into being.

In a portion of infinite space, dark, void, and almost unreached by the light of the fixed stars, at a period determined by the Will of God, the earth, and the system to which it was attached, is created. The sun, fixed as the centre, moves not from its place; and the planets, at the several intervals from which they are about to commence their destined orbits, hang suspended in space. But no light yet beams from the sun; and the whole work is involved in the same degree of darkness (the fixed stars being then in existence,) as now envelops the earth during a bright, though moonless night.

In regard to the state of the other planets at this period, we are entirely ignorant; and must ever remain incapable of forming any just judgment. But in regard to the earth, a vast body of waters covered its entire surface, and over these the Spirit of God brooded,—and doubtless at the same time over the other lifeless and inert portions of the new creation. They become instinct with productive power under his vivifying influence, and move forward in their orbits round their common centre. Then was it that God said, “Let there be Light!” and in an instant, that wondrous atmosphere of radiance and brightness sprang forth from and encircled the entire surface of the Sun, spreading abroad the meridian light of Day, in one bright continuous flash, to the farthest limits of the new system.

The air which mediately supports the principle of life was the next work of the Deity. At his word, the dry land also arose from the deep; and those herbs, trees and fruits gladdened and enlivened the soil, the meet forerunners of all living things.

The fourth day now dawns upon the horizon. Its labor is magnificent;—but is remarkable, chiefly, in seeming to contradict the work which has been attributed to the first; and in this light, has subjected commentators, by too literal an analysis, to considerable difficulties. The sun, moon, and stars, are said to have been created on this day, and to have been “set in the firmament to give light upon the earth; and to rule over the day and over the night, and to divide the light from the darkness.” How then can this fact be reconciled with the creation of light on the first morning? The sun is the sole fountain of light; and yet the world existed three entire days before that body was formed.

This has usually been explained in some such manner as the following:—That the light which was called forth by the first command of the Deity was a luminous atmosphere; some lesser ephemeral brightness, which glowed around the earth, and which was just sufficient to distinguish the different objects as they were formed. A kind of twilight which should serve in the absence of a more perfect day. But independent of the improbability of the fact, that a light should be then called into operation, which was not suffered subsequently to exist;—but which should be used merely as a temporary expedient, a difficulty will at once occur with this

interpretation respecting the regular alternations of day and night, which commenced with the first day. "God *divided* the light from the darkness. And the *evening* and the *morning* were the first day." Hence the advocates of this opinion are reduced to the dilemma of supposing—(which Moses has not written,)—that the brightness which they say was then called forth, must have faded every evening into darkness, and have been re-created after a certain number of hours, for the following day. But where, under this cramped process of accommodation, is the magnificence of the command, "Let there be light!"—a thought, under the ideas I have named, of an exceeding sublimity?—Truly its spirit has fled;—evaporated;—it has sunk into a matter of necessary preparation; and gives no higher feeling to the mind than any one of the succeeding acts which were wrought by the Almighty power.

It may, however be remarked, that the workings of God are invariably conducted on the most natural and the simplest plan: and that in the order and arrangement of nature, that is seldom done by miracle, which can be accomplished by a regular and determinate law. The *order* and the *law* of nature in this instance are clearly the diurnal revolution of the earth on its own axis;—and when it is stated that day and night commenced on the first day, and that light was then created; and when it is asserted, that vegetation commenced on the third, which cannot flourish without the heat of the sun, it seems wholly consonant with the soundest reason to infer, that the laws of our system commenced, and the sun (which was especially ap-

pointed "to divide the light from the darkness,) was created, when the command, "Let there be light"—went forth,—and light was.

But independent of this objection, there is another, which, though of an extreme simplicity, appears yet to bear considerable force with it. The appliance of this intermitting radiance is on the supposition, not only that the earth was the first created planet, but that it stood alone, unmoved, suspended in solitary grandeur, until the fourth morning, when the other parts of the solar system were conjoined to it. The earth, we know, is inferior in point of magnitude to many of the planets; and is neither the nearest nor the farthest from the sun. There is therefore not only no ostensible reason why it should be formed the first; but there are very many indeed why it should not be formed alone. Indeed the slightest acquaintance with the very rudiments of astronomy would make such an opinion almost appear impossible, had not a strong prejudice (which was pardonable when the subject was first brought forward,) biassed the judgment in favour of the literal interpretation of the Mosaic writings, to the exclusion of any opinion, which threatened the least deviation from that great authority. It is, however, one of those points, which in the present day can hardly be supposed to be tenable. It is inconsistent with probability; and if not so wholly necessary to the history, that a change would endanger it, it should be rectified.

I acknowledge, it appears to me, that sufficient weight is not given to the fact, in illustrating his writings, that Moses was necessarily obliged to

accommodate his revelations, in some degree, to the knowledge possessed by those, to whom he wrote; (as Joshua did in regard to the standing still of the sun,) and that therefore he made the earth the *primary planet*, and wrote as if the sun, moon, and other parts of the planetary system were created on the fourth day, and subordinate to it. The Jews to whom he wrote,—and not only those, but other nations of his time,—firmly believed the earth to be the immoveable centre, round which the sun and the entire starry firmament revolved. This idea had all the force of a deeply rooted prejudice. They religiously believed it. A statement therefore of the truth, in the concise manner in which his work was necessarily written, would have unsettled, rather than have convinced. They possessed not the means of verifying the novel and unexpected assertion by experiment. He must first have prepared their minds by large communications of scientific knowledge before he could have ventured on statements so unheard of, and so difficult to be received. This suited not his plan. His object was not the rectifying of an error,—which after all might not, through inveterate prejudice, have been effected, not to create divisions in opinion, which might at last have degenerated by one party into a rejection of his authority altogether;—but to lead their minds up to God as the world's Creator, and to the divine establishment of the Sabbath. He did not therefore say:—In the beginning God created so many planets of which the earth was one;—but draws attention to the earth first, as in accordance with their ideas and state of knowledge, and mentions the rest, when

the whole system was arranged and perfected on the fourth day.

Now suppose this reasoning, and the facts on which it is founded to be true, how still should the day's work be elucidated? The sun and the planets have been framed on the first day. In relation to the earth, the two succeeding days were devoted by the Deity to the calling forth an atmosphere, and the production of vegetation. In regard to the works performed on the other planets, nothing has been disclosed to us. But judging from analogy,—from their forming parts of the same plan; their possession of an atmosphere; the similarity of their revolution on their own axes;—judging from these and other points of analogy, we might, far from irrationally, suppose, that the work on all was simultaneous. It is not necessary to the argument, that this *should* be the case; but certainly, it gives strength to it, by exhibiting in all, a degree of unity in design, which is wholly consistent with the usual operations of the Deity. Now the work of this day is laid down by Moses as one of *arrangement*;—one of devoting certain objects to certain defined uses;—of filling up and perfecting that, which at first was set into motion, as it were, in outline. We may perhaps start at this saying; and imagine, that whatever came from the hands of God, must of necessity at once be perfect. But there is nothing dissonant with the usual agency of God, nor derogatory in this supposition. The whole creation is one of *degrees*; gradations from the rough, formless chaos, to its perfection in man, formed after God's own image. Every work progresses;—the light;—the air;—the

dry land ;—vegetation ;—animals ;—man : and these acts, which, as we have said, might have been perfected in a moment, rose step by step to their full accomplishment, through a marked succession of six entire days.

We would say then, under this idea, either that the principal bodies having been formed on the first day, their satellites were furnished forth to them at the period under review ; or that such an adjustment took place of the entire system—the minutiae of which would be perhaps equally beyond the reach of our reasoning, or acquirement—that it may be truly said to constitute the work of which Moses speaks. In so sublime a topic, involving some of the greatest external works of the Deity, it were vain to expect so clear a narrative, that we should be enabled to make it square with every position that we took up, and adapt it to our curiosity in its minutest particulars ; and it certainly appears to me, that either of the methods proposed is sufficiently conclusive to attest the veracity of Moses, and to take off the edge of the objections which might otherwise have been raised.

Imagine then the completion of the system in its various parts simultaneous ; and that the several gradations which we know to have taken place on the earth, to have had corresponding degrees on the other planets. During three days, therefore, the whole machinery revolved round the sun ; each day beholding an additional progress towards perfection. The outline of the whole was given ; but it is not absolutely *necessary*, that the satellites, and other parts should at the same time have been added. It

is not *necessary* to suppose that Saturn's ring was co-eval with the rounding of the chaotic mass of which that planet was composed. It is not *necessary* that the belts of Jupiter should have been thrown around him, as soon as he was placed in his destined orbit. Neither is it, that the moon should have been formed on the same day as the globe, which it accompanies. Indeed, upon this latter point, there is a positive evidence, which, (knowing that the fourth day was not without its work, and that this is said to have formed part of it) is sufficiently strong to authorize our belief, that it was *not* created at the first with the earth. "Let there be lights in the firmament of Heaven. . . . And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also." And if it be said, that the sun is also stated to have been made on this day, it yet seems not unreasonable to suppose, that (although before fixed as the centre of that system) it may yet again be named with the moon and planets, seeing that these latter are so intimately connected with that luminary, that they drew the light which they diffuse, solely from the self-existent light of that creation. And also, that the plan of Moses, tending to make the earth the chief and primary planet, he is compelled, in a manner, to make the sun and stars subordinate to it in his mention of them. The only real point of difficulty (and that is not much) respects the sense to be attributed to the stars—"the stars also."

It is, I believe, generally supposed, that the sentence was written incidentally; with the idea of im-

pressing on the mind, that the same God who made the sun, moon, and earth, also made the numberless constellations which deck the heavens;—a fact, which could scarcely be doubted by any one who believed at all; and which, under that simple idea alone, might almost seem irrelevant. But restricting the history to the solar system—to which Moses seems to restrain it—"the stars" would receive a beautiful illustration by being interpreted of the *planets*; and in that case, whether the work of that day respected the garniture of those bodies with belts, rings, and satellites; or whether their mention were dependent on the naming the sun and the moon, as if to fill up the celestial scheme; in either case, both the truth of the record and its consistency would be equally preserved. The Israelites might not—nay, *did* not perceive this meaning, in that their knowledge was not equal to its reception; they might have believed it in its most obvious acceptance; but true in this outward form, it was also true in its inward sense; and as science enabled the astronomer to lay open to the world, the real condition and subsistence of our system; and as he turned to this record for confirmation, the finger of God was still perceived, pointing to the Truth, though veiling it for a season in mystery. When the Earth and the Sun were formed, he made the stars also.

The whole material system then having been completed, the principle of animal life is generated. "Let the waters bring forth abundantly, the moving creature that hath life, and fowl that may fly above the earth, in the open firmament of Heaven. And let the earth bring forth the living creature after his

mind, cattle and creeping thing, and beast of the earth after his kind. And it was so."

All therefore was now prepared for the formation of that being who should have dominion over the things of the earth. The fruits spontaneously yielded their increase; and the soil poured forth the full harvest of her treasures for his subsistence. The air resounded with the cheerful notes of birds, and the groves were enlivened by their glossy plumage. The earth teemed with beasts and cattle, whose docility and strength, might be made available to the various purposes of his existence. The harmony of the system was almost complete. All was good in itself, and adapted to the uses for which it was designed; and the works which He had accomplished, had in them that surpassing excellence, which was inseparable from the mind of Him who formed them. The last crowning labor is commenced. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image; in the image of God created he him; male and female created he them." The labor is complete; and the sixth day closes with the contemplation of the Eternal Author, Architect, and Giver of life on his work. He saw every thing that he had made, and, behold, it was very good. "*Thus,*" continues the inspired historian, "the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had

made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because, that in it He had rested from all His work, which God created and made."

It is at this point that we make that break in the history, which geologists have been used to make at the opening verse, in the manner we have discussed. We must suppose the original creation to have fulfilled its destined cycle, precisely after the same mode which they have adopted; and the earth to have pursued its course for a certain period, determined in the counsels of God, deprived at the least; of every kind and species of animal life. And in the outset of this branch of the enquiry it may be remarked, both as a conciliation to any whose minds may shrink at the novelty of the idea; and also as an illustration, that it is far from improbable, that the Moon, at this very time, revolves, as far as the principle of life is concerned, precisely in the manner, in which, for a present purpose, we suppose the earth to have done after the destruction it had undergone previous to the formation of Adam. No celestial body, both from its proximity and other advantages equally peculiar to itself, has been more constantly and elaborately investigated by astronomers, than the Moon. Facts are continually accumulated; and yet no one, I believe, amongst modern professors ventures to affirm, that he has the slightest grounds for proof of the presence either of animal or vegetable life on its surface. It still rolls on, apparently for the sole purpose for which Moses asserts that it was originally moulded into form; "to give light unto

the earth ;” and wanders through its tributary course an illuminated chaos. In the opinion of Sharon Turner “the moon has either no atmosphere ; or it is of such extreme rarity as to exceed the nearest vacuum we can produce by our best constructed air pumps ; so that no terrestrial animal could breathe alive on its surface. If then it is inhabited, it is not by beings who have bodies, either like men, or of our animated races.”* Herschel, after stating that the mountains of the moon are “wonderfully numerous, occupying *by far the larger portion of the surface ;*” and that they offer in its highest perfection, the true volcanic character, as it may be seen in the crater of Vesuvius, and in a map of the volcanic districts of the Campi Phlegræi or the Puy de Dôme, adds, that “the Moon has no clouds, nor any other indications of an atmosphere. Were there any it could not fail to be perceived in the occultations of stars and the phenomena of Solar eclipses. Hence its climate must be very extraordinary ; the alternation being that of unmitigated and burning sunshine fiercer than an equatorial noon, continued for a whole fortnight ; and the keenest severity of frost, far exceeding that of our polar winters, for an equal time. Such a disposition of things must produce a constant transfer of whatever moisture may exist on its surface, from the point beneath the sun to that opposite, by distillation *in vacuo* after the manner of the little instrument called a *cryophorus*. The consequence must be absolute aridity below the vertical sun, constant accretion of hoar frost in the

* Vol. i. p. 48.

opposite region, and perhaps, a narrow zone of running water at the borders of the enlightened hemisphere. Owing to the want of air, however, it seems impossible that *any form of life* analogous to those on earth, can subsist there. No appearance indicating vegetation, or the slightest variation of surface which can fairly be ascribed to change of season, can any where be discerned.”* And Brewster on Ferguson adds, in confirmation of these views, that “there is no water in the Moon, neither rivers, nor lakes, nor seas ; and hence we are entitled to infer, that none of those atmospherical phenomena, which arise from the existence of water in our globe, will take place in the lunar world.”†

Now these opinions, (and many others of the same nature might easily be adduced) founded as they are on deliberate reasoning, and the results of long and patient investigation, are of great value ; as they tend to prove, that it may be consistent with God’s providence that a sphere may revolve for a long course of years without inhabitants ; and dispose the mind, at the least, for the reception of an analogous state in regard to the earth. It is a cardinal point in disquisitions of this nature, to divest ourselves equally of prejudice and precipitation of judgment, as being equally opposed to the establishment of Truth. The prejudice in the present instance, inclines perhaps greatly against the probability of heavenly bodies existing during many ages without inhabitant or life ; and the judgment flies against the theory, at first sight, with a force and

* Herschel, Cab. Cycl. 229.

† Vol. ii. 184.

power from which it is not able to recover. And it is, therefore, a great point to demonstrate the *possibility*, if not the fact, at the commencement of an inquiry, which, to some extent, is based on such a supposition.

But not to dwell too long, or seem to rest too much weight on a subject which is only collateral to the chief design, we recur to the direct history of Genesis. Having stated that God rested on the seventh day from the work which he had made, Moses thus continues. "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Now this is said to be a repetition of that portion of the work of the sixth day which relates to man. It is supposed, that God having revealed the formation of man to have been after his own image, and that the dominion of the earth was concealed to his charge, now discloses to the prophet in a more distinct and elaborate form, the mode in which this creation was effected. Other subjects are also introduced in this second effort of inspiration; among which the attention especially fixes itself on the minute details of the formation of Eve from the rib

of Adam. But widely, and for the most part, implicitly received, as is this notion of repetition, there is much in it that requires a less confused explication than theologians have yet given to it. It may be right;—but without descending to an over-scrupulousness in making the smallest minutiae tally with the first chapter, — if it *be* a repetition, it is but reasonable to expect, that the whole narrative should be so consistent, that the body of facts contained in the second revelation, shall easily and convincingly fill up the outline which had been given in the first. How will it stand this test? Let us calmly investigate it.

In the first chapter, the sixth day's labour has comprised the formation, first, of "cattle, beast, and creeping thing," and next, of the human race in the persons of a single pair — male and female. In the more complete statement in the second chapter, it is arranged in the following mode and order. God is said to have first "formed man out of the dust of the ground." A garden is then prepared for his reception, in which he is placed. The law of his existence is next explained to him; and that covenant entered into, by which he was to abstain from eating the fruit of the tree of knowledge of good and evil, which had been planted in the midst of Eden, on pain of incurring the penalty of death. This done, the beasts and fowl are formed and led to Adam. "And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof." Now certainly in this account Moses would seem to intimate, that

both the beasts of the field and the fowl of the air were formed subsequent to the introduction of Adam into Eden; — a statement which is inconsistent with the first chapter, in which it is asserted that all things were created previously to man. It is true, that commentators have endeavoured to explain this by saying that the Hebrew will bear the translation, “the Lord God *had* formed every beast of the field, &c.” Indeed this construction of the word seems indispensable to the idea, that this portion is a repetition; but allowing that it may be made to bear that sense, it is at best a forced meaning, and one which we should not expect in an account which was intended as a more full, clear, and manifest exposition of a subject full of mystery and difficulty. Let it be read, “the Lord had formed every beast, &c.” and I should imagine it would strike the most cursory reader that it broke the natural current and continuity of the narrative, and was not a mode of expression which a writer would ordinarily make use of. But passing over this as a distinction of no extreme importance to our views, the animals and winged fowl having been named, no help among their numbers was found meet for Adam. “And the Lord God” — *then* — “caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.” Adam received her with great joy; and doubtless with united praise and thanksgiving to God, the day closed in that calm happiness and tranquillity, which must have characterized all creation in Paradise.

The first idea by which the mind is struck in perusing the account of this day, is *the multitude* of the acts which are compressed within its limits. Allowing the formation of "the beasts, cattle and creeping things," (mentioned in the first chapter as being part of the work of the sixth day) to have been an instantaneous creation;—that the word was spoken, and they arose simultaneously from the ground; we are yet *instructed* by Moses to believe, that a pause took place in the creative power, on the completion of this work;—as if to mark the distinction between irrational creation, and that last crowning work, the birth of a living soul in the spiritual likeness of its Divine Father. God is represented as collecting himself,—if the phrase may be used,—for this last effort. The beasts are formed by a single command; and *then* is it that God exclaims "Let us make man, &c." However slight we may imagine the interval—one certainly existed. We glean it from the very form of the language which denotes a pause or reflection on the part of God—Let us make man—before he gave effect to his design.

Endued with life, he is placed in Eden; he is made fully to comprehend the reasons of his formation; and the purpose of his existence; he is instructed in his destined occupation "to dress the garden and to keep it;" and above all, the strict devotional obedience which was expected of him, together with the fearful effects which would follow an infringement of a given law. These things must surely have been the work of considerable time. The governing laws of his whole life were then

made clear to him. He was formed upright and perfect, and therefore would not require repetitions of the commandment; for that necessity would of itself destroy the perfection of his nature, by exhibiting an infirmity,—to use the least expression,—if not a tendency or inclination to break the law. This feeling alone, without seeming to argue too much on words, might, in such a Being, be termed, sin. But although no repetition was required, we still adhere to the idea expressed: for it was not only a recital of his own duty; not the mere dictation of a command to which he was to be subject, that was conveyed to him: but its paramount influence *over man's latest posterities* must have been made perfectly clear and manifest to his understanding. He was the representative of the whole human race, for good and for evil. If he kept the covenant, the world, through his obedience, would live in God's present favour, and become heirs to his choicest blessings. If he transgressed it, the world through his disobedience would be placed under the ban of God's wrath, and be delivered over to the power of death. As man's representative these things must, in all their bearings, have been explained to him. A choice was thus given him; its conditions must not only have been disclosed to, but grasped by his mind; and however high our ideas may be of the superiority and power of Adam's intellect, it cannot reasonably weaken them to suppose that some considerable time must have been consumed in making him so fully comprehend the nature, direction, and effects of the great scheme of probation which God had determined to confide to him. We must not

suffer our minds to be misled by the conciseness of Scripture. A fact, related to men, as to the Jews in Moses' time, two thousand five hundred years after it had happened, and when all the effects resulting from it were fully known, may be conveyed to them in the compass of a single sentence, although the various preparatives, and the accompanying agency may have occupied a large space of time to the original doer of it. There are many blanks and deficiencies, especially in the earlier parts of Scripture, which the imagination and judgment must fill up; taking care that we proceed on them by known and acknowledged principles of human nature, and the accumulating experience of the human mind; so that, however differently placed, a degree of identity between man and man may be preserved throughout. There really seems no adequate cause for thinking that Adam received the knowledge now in question by intuition; nor, that he did not imbibe it by those processes of thought and reflection in which a man would now receive them, could we suppose him placed under a similar revelation. Their reception was a matter in which both his reason and his judgment must have been involved;—the very fact of the covenant having been submitted to his *choice*, proves it;—and it is but consistent with these powers, that his mind should have mastered them by certain steps and sequences and additions of knowledge, until his mind, filled with the subject, felt its overwhelming importance, and bowed in acquiescence.

But if this reasoning should seem inconclusive, is it, we ask, consonant with probability, that the consideration of these laws should be forced on

him *immediately* on his receiving the breath of life? Imagine his state. Called suddenly into being, he was placed in a scene where all was new, wonderful and astonishing;—the more so, in that he had been placed in it in the full perfection of all his faculties, without, as in ourselves, any gradual growth of familiarity with the objects by which he was surrounded. Surely his mind at first would be confused with their multiplicity and variety. His attention would be unsettled. His eye would long wander from object to object, each beautiful and brilliant; each equally surprising to his mind, and each, at first, equally unknown alike in use, nature and destination. Would not some interval be given, in which at least he might become accustomed to outward objects; and might learn their properties and qualities, before his mind should be taught the nature of *abstract laws* of such tremendous import? However gifted and acted on by a divine wisdom, he must still have gained his knowledge of the various works of creation *in succession*. Raise his powers to any height that you will, he could not, consistently with his character as a man, have known the properties of animate and inanimate nature, *before* they were presented to him. Let it be granted that as soon as he saw the external form, he knew every combination of their internal qualities by intuition, as by a flash of light, his knowledge must still have been acquired by successive steps; he must have known them still object by object; and it seems difficult indeed to believe that abstract ideas, laws, blessings, pains, and penalties, should be forced upon his attention before it became

familiarized with the uses and designs of outward things. But more than this;—could they be adequately comprehended without a *miracle*? without such a preternatural enlightenment of his intellect, that he should be able to judge of things before he had experienced them, with the same truth and clearness as after they had been tried? The law, upon which the fate of the world depended, was a prohibition to abstain from eating a certain fruit. Let now this prohibition be taken under its most simple form; or to meet the argument in every point, let it stand as a symbol for any of those sins which men are sometimes desirous of attributing to it—(the more complicated, the more forcible to our views,) but in either case, he must have gained some knowledge of the mode and reasoned on the effect,—and this must have taken up time,—in order to arrive at any just conclusions. If, for instance, the sin consisted in tasting a particular fruit, he must have tasted other fruits to discriminate between their flavor, and feel that some were far more desirable than others, before he could have adequately comprehended the full results of an abstract law, which depended so much on the fact of some fruits being so much more the objects of desire than others. If again, the sin, divested of its outward emblem, consisted, as men have sometimes thought, in idolatry,—he must have offered praise and adoration to the true God, before he could either have adequately understood its force, or even known what idolatry, in any of its forms, could have meant. Not that it is to be imagined, that Adam existed at all, *without* the knowledge of God. Doubtless his

communion with the Deity began at the moment of his birth. We learn this fact *incontestably* from Moses. Brought into life by the immediate hand of God, we cannot believe that his mind ceased for a moment to be filled with ideas of his Creator's praise, munificence and goodness to him. *That* inference, from his very perfection, seems inevitable; and it is not to be believed but that God incessantly acted upon and opened his mind to the reception of Truth, and the relative position between Man and his Creator, as soon as he entered Paradise; but it may yet be enquired, without interference with that belief, whether a longer time than the first few hours of the sixth day were not necessary to the development and perfect understanding events so grand, so complicated, and so appalling in their effects.

Scarcely, however, has his mind received these impressions, and become conversant with the true glory of the Almighty, not only as his Creator but in the light of his Protector and his Judge, than the various races of animals and birds, which like himself, had been fashioned from the dust, impelled by a divine impulse, passed successively before him, in order that he might affix names to them. We take this act, at the present moment, chiefly as a question of *time*. The language of Moses on this point is remarkably explicit. He states that "out of the ground the Lord God formed *every* beast of the field, and *every* fowl of the air, and brought them unto Adam; and Adam gave names to *all* cattle, and to the fowl of the air, and to *every* beast of the field." Now we are well assured that the design

of this survey was not merely that names should be affixed to them, but to convince him that he was so completely superior to the other orders of creation, so much their lord and ruler, so differently constituted in every particular, that "*no help meet for him*" could be found among their numbers. Their names therefore—as is the case in the Hebrew and in all the ancient oriental languages—were not affixed by hazard or caprice, but responded to their nature and qualities. As each pair met his eye their nature opened upon his mind; he caught by inspiration their characteristic features, and embodied them in their name. I have no idea whatever, individually, that this *formal* process was undergone in reality by Adam; but mention it as the most favourable to the views of those who cling to the opinion that all animals were named on the sixth day. It seems far more compatible with truth that Adam should have named them as any remarkable form, trait or habit met his view, and that the phrase, that God brought them unto him should apply to the indwelling of *all* creation within the region of Paradise. But under any circumstances this must have been a slow and deliberate process. Their qualities were to live afterwards in his remembrance; and his mind must have been employed deeply in the subject. It was therefore a work of reflection: the ideas received from one pair as they receded must have sunk into his mind, before another came in sight to be subjected to the same procedure and to give the same impression. Under *any* circumstances, then, we repeat, this seems incompatible with that rapid and hurried

passage which the enclosure of that labour within the sixth day compels us to resort to.

It is difficult — perhaps dangerous—to calculate the numbers which must have thus passed. But to give the greatest latitude that we can to mixed species, and to reduce the primitive animals to the smallest possible circle, they must still have amounted to a vast number. There is not the slightest vestige of *evidence*, that any have been created since the birth of Adam; and the language of Moses, as we have observed, is too precise, and the object of it too remarkable, to admit the supposition that any of the existing species did not render an instinctive homage to their future ruler by appearing in his presence in Eden. How shall we say that a work like this did not consume time?

But the events of the day are not yet closed. The animal creation having been reviewed, and no help having been found for him; remaining the acknowledged lord of all; gifted with speech and reason, though with no one with whom he can interchange his thoughts; solitary, though surrounded with life, God causes “a *deep* sleep to fall on him and he slept.” The expression itself is singular; and indicative, in its very terms, of a long state of unconsciousness; during which it pleased the Almighty to produce and form Eve from the side of Adam. The succeeding verses also show, that God represented to his mind in a vision the work that he had performed, so that, on his awaking, he understood the nature of that mystic union by which man was said to be one with his wife. “This now is bone of my

bones," he exclaimed at the first sight of the woman, "and flesh of my flesh ; therefore shall she be called Woman, because she was taken from Man." This, joined to the expression of a "*deep sleep*" could not be otherwise than a work of time ; and yet the sun had not gone down when Eve, formed from the side of Adam, stood perfect before him ; and Adam, refreshed and invigorated by his slumber, received her at the hands of God,—the last, best gift which he had bestowed upon him.

These, then, are some of the most prominent reasons which may be urged against the usual interpretations. The argument might unquestionably have been pushed to a greater length ; but we have been careful of saying aught, except what seemed to arise out of the first idea, that we might not be supposed to use ingenuity in a matter of such solemnity. To those who only think how God *might* have acted, they will weigh as nothing. Doubtless he might have performed ten times the same number of deeds in the same space ; — but this is not the question. He might have inspired the mind of Adam with all conceivable knowledge, with every breadth and length of cause and effect through all distant generations, — as he might have created all things, in a moment. But he wrought by rule ; and it is natural to suppose that he would continue to act in the same mode which was so conspicuous from the beginning. Under such an idea, the events are crowded together on the sixth day ; and are neither in harmony with His other works *then*, nor with His usual mode of action *since*. They therefore present a strong objection to the received opinion, and incline

the mind to suppose the views which have been stated to be correct. But these are not yet sufficiently strong to gain the entire assent. It is nothing to raise an objection, without at the same time supplying its place. If the history will not *support* the idea of a second creation in every point, it should be thrown on one side as prejudicial and pernicious. We have stated the objections. Let us therefore look now at the affirmative side of the question.

Div. III.

There can be no question, that the Deity, when he formed the world, separated his work into six equal portions, in order that these might form the basis of a religious law, which should be observed by a perpetual statute, as long as the world endured. This division was arbitrary ; and respected not the Creator in his power ; but the creature in his obedience ;—and however far back we may place that original creation, it is fair and just to suppose, that of whatever nature, or of whatever scale in reason the races may have been, who are imagined to have lived anterior to man in his present state, they nevertheless held this division as the ground-work of that adoration, which *all created beings* must pay to the Sovereign Lord of all things. Unless it were with this design, it is difficult to see the reasons of these precise divisions of time. Why should they be selected in preference to others ? What possible necessity was there for these in particular ? What end, in

regard to God, do they answer? These questions may be repeated to infinity, and still no easy and fair result, flowing spontaneously from the bare fact of the division into six days be obtained. But receive them as a religious law of the earth; the fundamental law, by which it should ever be bound, and the questions at once meet with a reply, which has not only the advantage of being the authorized solution; but, at the same time has the advantage of being satisfactory to the mind. In this view we regard them.

When therefore Moses by divine inspiration proceeded to sanction the Sabbath to the Israelites by a reference to the works of God, he did not draw his authority from the reconstruction of the earth;—supposing an interval really to have taken place;—but went back to the period, when that Sabbath first became an ordinance by the will and design of God. It seems as nothing to say, that when God re-prepared the earth for man's habitation (*all things except animal life being already in existence*) he prepared it in six periods, — even if that re-modelment could fully and substantially be borne out, without failing as it does in some rather essential particulars. I cannot see how it gains by this process any greater *sanction* than it would by the simple command of God, that one day out of seven should be kept holy unto himself; while it has this manifest disadvantage, that it possesses, as a reason for man's observance, to detail and bind on his faith *that* as a creation, which in point of fact, was no creation at all. The sun, moon, stars, and firmament had been formed, perhaps, myriads of years previously;

while the only hindrance to the full radiance and power of the former, was a mass of clouds which overloaded the atmosphere. What analogy can possibly exist between their creation, and the dissipation of these clouds; that because God worked for six successive days and rested on the seventh, that therefore the Sabbath should be ordained unto man? The parallel, which would be grand and magnificent, if drawn from the original labors of the Deity, appears absurd when applied to the expedient of the geologist; — for let him refine and explain with his utmost ingenuity, he cannot make the imagined works of the four first days more than the gradual operation of one single command. “Let there be light,” is the divine fiat; and that single fiat, in the slow melting or dispersion of the vapors, causes those works successively to appear to the light of day, which existed antecedently, and were only hidden by the darkness. I repeat, that I am perfectly at a loss to see the analogy between this mode of working, and the law which enjoins six days of labor; and the seventh, a day of rest to all future generations. And it is clear to my mind, that in giving a sanction for the Sabbath to the Israelites, Moses gave that which was the *original sanction*: — the religious law of the earth; that which should exist as the law from the hour in which time commenced on its surface to the day of the last judgment, when time in its artificial divisions should cease, and be swallowed up in eternity. This was his design, and as an unanswerable reason to those who might oppose it as *an ordinance of human policy*, and imagine perhaps that its institution proceeded

from himself, he details to them the mode in which God Himself meted out his six acts of creative power, for the *express purpose* of imposing the Sabbath on the world as an ordinance for ever.

This then having been done, Moses commences his account of the present system. "These," he proceeds, "are the generations of the heavens and the earth *when they were created*, in the day that the Lord God made the earth and the heavens." The object of Moses, it will be remembered, was to write a history of the present system. The form of his design necessarily led him at the commencement away from the direct narrative, that he might give an account of the original creation, as an introduction to his subject. This he has done ; and he now refers to the direct and chronological history in these words, "*These* are the generations, &c." Such and such were the causes and movements which first produced the earth and the system with which it is associated. "*Thus* were the heavens and the earth finished." These, which now follow, are the springs and agency which called the present order of things into being. "~~THESE~~ are the generations of the heavens and the earth, *when they were created*."

Suppose that he had designed a history of the settlement of the children of Israel in the land of Canaan. There is no other history extant either of the Jews, Gentiles, or the former inhabitants of Canaan. They are all equally ignorant of its deeds, laws, or original government. How would he have commenced ? Not, assuredly, at the passage over Jordan. For the sake of clearness, and the right understanding of his hearers, he must have com-

menced with Abraham, when the Jews first began to be embodied as a distinct nation; given some leading ideas of the lives of the Patriarchs; the bondage in Egypt, and the corrupt lives of the inhabitants of Palestine. The minutiae of their history might have been omitted; their frequent provocations of God, and the varied turns of their fortune, as irrelevant to his chief and limited design; but having given the great outlines of their previous existence, he might then reasonably commence as in the present instance. "*These are the means by which God gave the children of Israel possession of the land, when they subdued it; in the day in which the Lord God gave them possession of the land.*" Now precise as is this language, it would not appear unnatural to the subject; and for this reason; that our minds, convinced that other events had previously taken place in their history, would only see in this language a mode of expression, peculiar to the writer, by which he intended to fix our attention after the general introduction with which he thought it necessary to open his subject. Imagine an interval, and the language "*These are the generations,*" will appear as natural both to the style of Moses, and his design to fix attention to the subject of the present system, as, in the supposed instance of the history of Canaan, it would be to any writer who wished to give a clear and comprehensive view to his readers of the rise and progress of events which led to the Jews' establishment in it. Imagine him, at this point, entering upon his real subject; and the preciseness of the expressions "*when they were*" and "*in the day that the Lord God made*" will possess a strong

and peculiar force, in drawing our minds to that particular æra at which Adam was created. The time in which the heavens and the earth were created "in the beginning," has long passed; but these are the generations—the original and birth—of the earth as it now exists, and of the present race of mankind; the particulars of which he then proceeds to detail with much minuteness. It may, however, possibly seem an objection, that Moses in this expression "the heavens and the earth," does not confine himself *solely* to the earth, which under this view is the only renovated body, and that therefore he refers back to the first opening verse of his history, which proves the identity of the two accounts. But independently of this being a usual form of speech to signify the world, as has been shown on the authority of Bishop Pearson—which of itself is a reply of considerable weight, — we may say, that the very fact of his having used that form in the first chapter, necessarily obliged him from mere consistency to use the same now; unless he had intended (which was by no means the case) to give the very ideas to the Jews which we now advocate. Unless this had been his intention, I see not how he could have opened the account of the present system otherwise than he has.*

* Among other speculations on this subject of the Creation, it has been supposed that the first chapter was a record handed down from the most ancient times, and that Moses adopted it; and then gave his own account. There is no evidence whatever for such a supposition; it is pure theory. Proof has been sought intrinsically from the style; but it is extremely inconclusive. As a matter of theory, I should feel inclined to add, that the occurrence of this

At this time, then, God commenced his work of again rendering the earth fit for inhabitants on its surface. And how did he commence? By the very means which we should suppose the most natural. The world was necessarily a void; and God therefore first made "every plant of the field, before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground." Herbs and fruits were the destined food of man and beast; and the first act of re-modelling the waste and desolate ruin, is the re-production of plants and herbs. But this was not done by an instantaneous creation;—it probably was not necessary. It is possible that vegetation, in the economy of the divine counsels, had not wholly perished, but have lain for ages, preternaturally checked, like shrubs and plants in winter;—or seeds of every kind, under the same influence, may have been preserved, deeply buried in the earth, which only required proper moisture and temperature, again to spring forth slowly into life, and clothe the earth again with trees and verdure. Under the ordinary laws of vegetation, as naturalists assure us, * seeds have retained their vital principle, and sprung into full growth, when redeemed from depths, and peculiar

very expression "the earth and the heavens" three times in thirty-five verses, looks very like the writing of the same author; and extremely after the manner of Moses.

* White and Jesse, for example, amongst others, who relate extraordinary instances of the longevity of seeds.

situations, where they *must* have remained for centuries, and, to all human probability, for thousands of years. What limit shall be placed, when the same enduring power shall have been preternaturally imposed upon them? But however this may be; we glean, at all events, from the passage quoted, that the growth of vegetation which now commenced, was a gradual growth. Whether the Lord made or preserved the seed or plant, it was clearly done *before* they grew: and, during their growth, there was no rain, nor, *at that time*, was there a man to till the ground; — but, instead of rain, to nourish this vegetation, there went up a mist, to water the ground. When? — From the third day of Creation until the sixth? This can scarcely be allowed. Surely the want of rain in that short space, could scarcely have been sufficient to have been remarked by Moses, any more than that during those two days there was no *man* to cultivate the ground. Moses has stated already, that man was created on the sixth day. Can we believe that, in the repetition, he would think it necessary to add, as a reflection of his own, and one which had something *extraordinary* in it, to warrant that particular mention, that from the third day to the sixth, “there was not a man to till the ground?”

It is not in the straight narrative, be it observed;—he goes out of his regular course, to make the reflection. He is giving an account of the production of inanimate, and animated nature; the principal end which he had in view, being the formation of man. He commences with vegetation, and in detailing the mode of this, just one short sentence

of a few words, before his account of man's creation, — just two days before he is created in reality, — he breaks the order of his history with the interpolation, "there was not a man to till the ground!" Can this view be the correct one? Take it however in the other light, and all then comes forth regularly and consistently. There was an interval. The earth was in process of refitall; and vegetation, as the first step, was commanded to flourish, *preparatory* to man's being placed upon it. Now while this mandate was in progress, it was the will of God, (and, for what we know, long afterwards, * — even to the deluge,) that no rain should be poured forth to nourish the infant plants; but to supply its place a mist went up and watered all the ground. Surely this supposes a considerable length of time, during which, without the aid of man, trees grew up to their perfection, and bore fruits; and esculent roots and vegetables became widely scattered, and in sufficient abundance to supply resources for the different animals, fowls, &c., which God designed hereafter to create. The earth having been thus prepared for his reception, man is created and endowed with life; and placed in a beautiful and lovely spot, planted by the hand of God with every tree "plea-

* This is one of those questions that are incapable of demonstration; and, as such, is perfectly un-essential: we may receive it either way; according to our judgment. The "mist" named in the chapter under discussion, and the appointment of the rainbow at the flood, seem to point in one direction. The *preternatural* restriction of rain from the natural causes by which it is produced, during so long a period, seem to give weight to the opposite opinion. Very much has been written on the subject. It seems, however, scarcely necessary to keep the question open.

sant to the sight, and good for food." Man however having come, the earth is no longer subject to the same law of spontaneous production, as before his formation;—but he is told "to dress and keep the garden." Permission is now given him to eat of every tree and herb. But this licence has already been given in the first chapter, supposing the two chapters to refer to one event; and the repetition, (taking it in that light alone,) seems useless and without point; but the permission is *now* coupled with a prohibition, which was *not the case* in the first instance, but which is *the peculiar law* of the new race; and therefore it is now added, "of the tree of the knowledge of good and evil, thou shalt not eat."

Adam then, having received all the laws of his existence, is supposed to range through Eden in communion with the Deity; but, in regard to outward things, *in silent and solitary majesty*. God therefore says, "It is not good that the man should be alone." The beasts and fowl are made out of the ground and brought to Adam; not, as it has been before observed, in pairs, two by two, as painters used formerly to paint animals accompanying Noah to the ark, Adam being inspired, as they passed in review before him to give them names appropriate to their several qualities: but that the new Creation in all its branches was placed within the precincts of Eden; which appears by the description of Moses, to have covered a very large space of ground; and that Adam, moved by a divine impulse, sought through Creation for one like unto himself, and gave names to the new species as they met his sight.

This may have occupied many days. Moses clearly gives us an idea of Adam *searching* amongst the various genera for one made after his own form. We imagine him, as we conceive, in full accordance with his history, ranging through Paradise; noting the peculiarities of form, colour, or some action indicative of their habits, and embodying each a name: feeling vividly in his wanderings the goodness and bountifulness of God; but conscious, that in his own person, he is solitary and alone.

It was therefore after *long and ineffectual research*, that God caused a deep sleep to fall upon him, and formed Eve, in the manner related. Indeed the first exclamation of Adam, after he had received her, seems to denote a degree of joyousness in receiving an object who had been long sought after in vain; a sense of happiness in one who had known the pain of solitude. "This is now bone of my bone, and flesh of my flesh, &c." As if he had said;—I have sought to no purpose amongst the animate works of God for one formed after my own likeness. Glorious as they are, they partake not of my nature; but lo! at length I have found one formed in my own image! *This*, now, is *truly* bone of my bone and flesh of my flesh; she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and mother, and shall cleave unto his wife; and they shall be one flesh.

It is under this view, that we can see a singular force and propriety in the fact that Satan should have tempted Eve in preference to Adam. Not merely because she may be considered as the weaker vessel:—we doubt much whether this be a valid

reason, seeing that she was created upright and perfect as the man ; it seems at least to lean rather too closely to an attribution of the properties of the fallen to the unfallen ;—but because while Adam received the command by *immediate communication* from God,—Eve only received it through discourse with her consort. Adam had been placed alone in Eden ; and had felt his entire dependance on God. He had been in frequent and close communion with the Deity ; had received from him both the laws of his being ; and having listened—personally—to the fearful evils which would follow an infringement of the one great prohibition, his mind was deeply impressed,—if not with the terrors of the Lord,—at least with a holy sense of awe and reverence. We can therefore easily conceive, that success would seem less probable to the mind of Satan in beguiling one so impressed, than one, whose belief, however strong, had been raised by a being like herself. With the subsequent fall of Adam, and the apparent felicity with which he yielded to the instances of the woman, this question has nothing whatever to do. He might in reality have fallen into the same snare, and by the same motives as Eve did. Of that we cannot judge. We speak only of the motive of Satan in selecting Eve ; and we repeat, it seems to possess a singular force, when resting on the fact, so consistent with the second chapter, that Adam had received and obeyed the Law in his solitary state ; before Eve had been given to him as an helpmate.

There is also another point, which falls within the range of this analysis ; which seems not sufficiently to have been explained by writers on Scripture : and

which, if unequal to be adduced as a direct argument, is yet so much in accordance with our present views, that with due caution it may reasonably be touched upon. In the opening portion of his history, Moses has uniformly, without a single exception, made use of the term "*God*,"—Eloheem,—when designating the Deity. In the beginning "*God*" created the heavens.—And "*God*" said, let there be light. Indeed he has adhered to this form in so marked and pointed a manner, that even in the mention of the third person in the Trinity, he has denoted his union with the Godhead by precisely the same word "And the Spirit of *God* moved upon the face of the waters."

At a certain period, however, of the narrative he has varied his language, and substituted for Eloheem, JEHOVAH ELOHEEM,—the *Lord God*;—which mode is for the most part continued in the subsequent history. But *when* does this change take place? Not on the occasion of any great act of power, when the mind of the writer might give the more complete denomination, as in a sudden outburst of praise and reverence;—nor by any apparent chance; but *precisely at the division* which we have just discussed:—the supposed separation of the *two* systems. The six days work having been accomplished, the seventh is sanctified, because that in it, *God* rested from all his work which he had made. The very next sentence opens thus: "Here are the generations of the heavens and of the earth, in the day that the LORD GOD made the earth and the heavens." It seems next to impossible that the mind of any reader of Scripture can receive this

alteration, made as it is, at that particular juncture, and not receive it as made with a design. This point indeed is acknowledged. But how explained? "The Hebrew doctors observe," says Bishop Patrick, "that *Jehovah Eloheem* (Lord God) joined together, is the full and perfect name of God; and therefore fitly reserved till this place, when the works of God were perfected."

We shall however be much inclined to suspect, even were there no positive argument against it, that this was far too Rabbinical to be altogether true. It seems to my own mind rather a fanciful conceit upon words, than a sublime and majestic idea of the Deity; an exposition in short, which is too remote and inventive to be implicitly received. But there is a direct, and as it seems, a forcible objection to it. It is said, that the name of "*God*" is used *until* the time when Creation is complete, and that then the perfect designation is used of "Lord God." This is true in the first chapter; but *not* true in the second. Moses is supposed to recapitulate his history, and to give a distinct and minute account of Creation. If there were any force in the interpretation of the Rabbies, the perfect term should not, in consistency, be used in the second narrative, more than in the first. The account is the same. The term "*God*" is used originally, while, and because the work is imperfect and incomplete;—how is it less imperfect in the recapitulation? Why is not the same term appropriated to the Deity in detailing the progress and minutiae of the same imperfect work, which was *designedly* made use of in the first. The work is not more perfect in the early part of the second

chapter, than in the preceding one; and if there is any weight in the argument, it should not have been applied, until that portion of the history which details the temptation of Eve by the serpent;—that is,—after the narrative should be *a second time* brought down to the rest on the Sabbath-day. Whatever the true reason, there seems on the face of it too far-fetched an ingenuity in this mode of development to make it wholly satisfactory.

Why then the change? I imagine it to be on this ground. Moses has written of two creations. In the first, he has called the Deity by the simple term of God; as expressive of a Supreme Being;—the great Author and moral Governor of the Universe;—the Self-existent First Cause. In the second, he has used the same title, with the addition of “JEHOVAH,” *the God of Israel*. He was writing to the Israelites; and it gives a beautiful and most expressive idea, that in narrating to them the origin of the present system and the birth of their common father Adam,—(as if speaking more particularly of the works of the God worshipped by Israel)—he should change his style, and denote the Deity by that peculiar name, by which he was eminently,—nay, *exclusively* distinguished by them. All things in their beginning drew their origin from the Deity. The universe is not eternal. It was created by God. But these are the generations of the present earth and order of things:—this the origin of the existent scheme, in the day when “JEHOVAH” *The Lord God of Israel*, framed and fashioned it again for its present inhabitants.

I feel it however expedient, once again to remark that the Bible is not a scientific, but a religious record.

What Moses wrote, he described not from his own resources or from the impressions of his own mind ; but, *overruled by the Holy Spirit*, he wrote from the mind of God, and received that, which was both true in itself, and best adapted to men's ideas and the advancement of the one faith. And if, in reality, there *were* two creations, it is perfectly in unison alike with the workings of God, with the religious design of revelation, and with the capacity of the Jews to whom he wrote, that the disclosure of the truth should be made in such a manner, that while the distinction was *actually* made, it might be received by the generality as a single creation. No, truly ; the Bible is no scientific record ;—its object is to build up the soul in faith ; and its history,—whether in the detail of the works of mercy, or of the judgments of God's severity,—whether in deeds of imitation or deeds of avoidance ;—of whatever character the events narrated, the object is still to lead man, through a dependent faith, up to God, the First Great Principle of all ; and to the Means which he has adopted to ensure the soul's salvation.

With this idea, it adapts itself *cutwardly* to man's received opinions ;—as far as that adaptation can be made consistent with the truths to be inculcated ;—leaving it to the research and increased knowledge of future generations to develop those inward principles and facts, of which the state of men's ideas and knowledge at the time forbade a communication. Many instances of this mode of procedure might with great facility be drawn from Scripture. Take the command of Joshua, that the sun should stand still. The Jews were not well versed in astronomy.

They imagined the sun to move round the earth in reality as it does in appearance. Joshua therefore spoke and wrote in accordance with their received opinions. We can readily conceive the perplexity of the Jews, if in his account of the miracle, he had declared the earth to have stood still, until full vengeance had been taken on the enemies of the Lord. He wrote up to their knowledge, and therefore said; “So the sun *stood still* in the midst of heaven, and hasted not to go down about a whole day.”*—But in what light shall we regard an argument drawn from this language against the Inspiration of Scripture?—scarcely worth a serious refutation. This principle,—giving a just weight to the ideas and information of the Jews, is very similar in regard to the two Creations. They believed Adam to have been the father of the human race now existent upon the earth:—which undoubtedly he was;—and their perplexity must have been extreme, if, in opposition to that faith, Moses had taught the being and extinction of former systems, without at the same time conferring on them that degree of scientific knowledge, which would have enabled them to reconcile the apparent discrepancy. It would have unsettled their minds, without giving them any equivalent either in rendering their faith more implicit, or their practice more resolved. In point of fact, it adds nothing to the power of God, neither does it impress any more compelling motive to a belief in him, whether the earth were created one thousand or one hundred thousand years since; whether it had lately been moulded into form; or

* Joshua x. 13.

whether thousands of races had successively repopled it. The mind must, in any case, go back at last to the Creator, and render up to Him its faith and allegiance, according to the weight of evidence which it possesses of his real, present Power, and various attributes.

I repeat therefore that it could have added *absolutely nothing* (of any useful character) to the Jew to have been led to any other belief, than that which Moses imposed upon him,—rather the contrary; but it shows the wondrous and profound spirit in which the Bible is written, that while it is of such simplicity, that it satisfies the mind of the ordinary believer; it is at the same time of such wondrous depth, that it admits, with equal powers of conviction and truth, the most penetrating research of the wisest philosopher. It admits, — as it has admitted upwards of three thousand years—the most reliant faith of men; but when science brings a long train of facts to bear upon it, which have been unseen before, the Bible suffers itself to be opened, and reveals hidden treasures to the world, of which hitherto it had been thought incapable.

The second chapter, in the manner of our review of it, is precisely of this nature. It has been read, and received, and commented on for centuries, as a mere amplification of the opening work of creation. Its details have been identified with those which have preceded it in the history of the six days. But facts of science have sprung up, which require a long interval. The repeated history is subjected to a rigorous scrutiny in a comparison with the first account; and lo, portion after portion—though

bearing a general similarity—comes forth, marked and separated by such *distinctive features*, that the mind, if not convinced, is yet at perfect liberty to investigate the truth of the division. The first verse also “In the beginning” will bear the same remarks, and with equal—perhaps, with greater truth. It has been long received implicitly, as a part of the first day’s labor. Science has proved the necessity of an interval. The passage is closely analyzed; and nothing is discovered repugnant, *in itself*, to the idea of its utter disjunction from that day, and its being thrown back millions of years previous.

Whether the true point of separation is to be found in either of these divisions, is, perhaps, yet open to question. A theory of this nature cannot be imposed upon the conscience as an article of faith. *That* must be left to the mind, the feeling, and the personal research of the individual. The chief object, in the present heat of men’s minds on the discoveries of geology, is to give every scope to a free and impartial scrutiny; to give every proof its weight, every reason its trial;—to keep nothing back, which may either sanction or militate against those discoveries; and, using those powers of reason which have been given us for these purposes, to leave the event to Him who watches narrowly over their exercise, and who upholds his Revelations with such great and unceasing might, that nothing that man could do, can bring injury upon them. The Bible is written on far too sure a foundation to be shaken by the most trying investigation; and, written under the hand of God, the Truth will shine out the more resplendently, the more deeply it is

fathomed. But although, on these grounds, the Scriptures may freely be laid open to our enquiries, those enquiries must be founded on solid reasons and adduced facts. We have no right, neither can any benefit arise from wild speculations, against which God, in our *utter ignorance*, has placed before us an insuperable barrier. We must keep within those limits in which God, for the wisest purposes, has encircled us; and be content with that knowledge which is capable of outward demonstration.* Pur-

* We have chiefly in idea the former inhabitants of the earth. In the *first* creation—supposing this view to be correct, “*Man*” אָדָם Adam—is said to have been formed—Gen. i. 26. In the second creation the same word is again used. “The Lord God planted a garden in Eden, and there he put *the Man*—אָדָם—whom he had formed. The name, Man, or Adam, is intended to be the generic name—as, homo,—given to that species which held the dominion. This is still clearer in the 5th chap. “This is the book of the generations of Adam. In the day that God created *man* (Adam), in the likeness of God created he *him*; Male and Female created he *them*, and called *their name Adam*. And Adam lived an hundred and thirty years, &c.” Moses therefore speaking of the dominant object of creation, even if he knew accurately his form and feature; would naturally call him by the term by which he was known to the Jews, however different in his conformation to man as he now exists. Whatever the destiny of former races, it is agreed *on all sides* by the geologists, that no human remains have been discovered; so much so, that Lyell states “the real difficulty to consist in tracing back the signs of man’s existence upon earth to the comparatively modern period, when species, now his contemporaries, began to predominate.” Vol. i. 176. We cannot easily bring the mind to believe, that the earth, for millions of years, was given up to the rule of irrational animals; but what the nature of the rational inhabitants it is utterly impossible to know;—nor, however we may theorize, can we ever tell. It does not seem a *necessary* consequence, that in former states of

sued in this feeling—while facts on which we may exercise our minds are given fairly and freely—we cannot look upon the possessors of *any* science—let their pursuit be what it will, as dangerous to Bible Truth ; neither do we fear any mode of scrutiny to which its disclosures may be subjected. In different ages, men have attempted to reduce the sacred volume within the rule and compass of their own peculiarities of belief, almost without cessation. It has been tried by almost every process which man's ingenuity could invent:—and still it rises superior to all ; still stands, while both the theorist and their systems have long ceased from men's remembrance. With these facts in our mind, we cannot fear the result of any future enquiries, however singular, or however severe.

Geology is at the present day, the predominant method ; its views are deep and searching ; but in their exhibition of facts, we cannot regard its advocates in any other light than as men running the same race with ourselves ; for it cannot be but that that Scripture, when tested, should put falsehood to silence, whose author and protector has asserted even of its *enemies*—that “ the gates of Hell shall not prevail against it.”

being, they should have fallen and become subject to Death ; because Man is now its victim. But whatever the theory, one thing seems clear, that life *has existed on the earth* during vast anterior periods ; and that no monuments of a being with organs bearing any similarity to Man in his present state have been discovered. It is utterly useless to pursue the subject ; seeing that no direct and detailed Revelation has been vouchsafed to us.

THE CHRISTIAN SCHEME.

It has often struck me, that the system of Christianity is very imperfectly understood by the great body of professed believers. They receive it in certain parts ;—acknowledge it in certain provisions ;—but fail to recognize in it a single unbroken revelation, which commencing at the Fall, has stretched through every intermediate age of the world, and will only be consummated at the day of Judgment. It is however only under such a view, that its true grandeur can be either seen or appreciated. The numerous sects that arose in the ages immediately succeeding the Christian æra, — each of which fastened upon some particular tenet, which was esteemed the chief corner stone of redemption, upon which the whole system was made to rest, — are a sufficient evidence that men did not *then* understand its true bearing and greatness ; and the endless, subtle, and minute points of controversy, which have engaged the attention of the world ever since that time, clearly denote, that the spirit by which men

were actuated in those first ages, has not subsided in that in which we write. It is indeed quite frightful to a reflective mind, even to look upon the long roll of sections and parties into which that faith is broken, whose chief strength, as its chief excellence, is its perfect unity. But it is not only amongst those who have made sectarian professions of their belief, that the evil to which we have adverted may be traced; but we hear continually of discrepancies in the belief of men who avow themselves of the Church and support her ordinances; of intimations thrown out, and questions asked, which have all the force, though not the form of objections. The opinions of men on the higher mysteries and on *the philosophy* of Christianity in every class of society, may, I think, with great reason be characterized as vague and indeterminate; and the thought irresistibly strikes me, that there would be far less diversity of doctrine, were men's ideas better defined in their reception of its principles,

Now the easiest and perhaps the most important mode of gaining these, appears to be this; — to ascend to the source of *all* religion; and to scrutinize the religion of the Redeemer from the fact which made redemption necessary at all. I must own, I scarcely see by what process we are to arrive at the truth, without investigating the power, nature, and attributes of Christ from the hour in which these attributes were first called into activity for the religious benefit of our race.

Men however are often inclined to break revelation into two parts; and though admitting the connection of the two Covenants, yet to receive them as

dispensations, founded not only on different ceremonies, but on different motives, different laws, different means, and different ends. The opinion prevails under this view, that the one was administered by the Father; and the other by the Son.

It appears to us, that much of the schism, which has been so prejudicial to Christianity, has arisen from this false reasoning; or at the least, that much confusion in belief might be prevented by better defined and more correct ideas on this subject. *The Revelations of God are one and indivisible.* The same agency which gave the first, gave also the last; and the sole difference which has existed in each has been in the degree of light given, and not in the light itself.

It is however undeniable, that a degree of ambiguity exists in the terms applied to the Deity in the Old Testament, and especially in the earlier portions of it. An ambiguity of this nature; that the mind of the reader may in some passages be uncertain whether they are intended to apply to God, *the Father*; or to Christ, "*the Angel of the Covenant.*" The language of our translation is very far indeed from clearing up this uncertainty; and our commentators, in their continual interchange of the Persons, rather increase than lessen it; so that frequently a divine intervention which, in its commencement, has been attributed to the Son, in its conclusion, without any change of person, is ascribed to the Father. For instance;—it is universally conceded, that it was *Christ* who revealed himself to Moses in the bush, and directed him to appear in the presence of Pharaoh, under the promise, that *He* would support him in those interviews; — but I

am not, I believe, exceeding the truth, in stating, that the deliverance from Egypt is universally attributed to the agency of the Father. Again; the angel who preceded Joshua into the promised land is interpreted of the Son; while the destruction of the Canaanites is imputed to the Father. It is very true that the union of the three Persons or Characters of the Godhead is perfect; and that their will being indivisible, every deed and revelation of one, includes the deed and revelation of the rest. In this sense God the Father spake *by* Christ. But it is quite manifest, — and it is acknowledged, — that Christ appeared and communed with the patriarchs in a form and in a manner, which the sacred writers — whatever their real knowledge — intended should be attributed to another being than Jehovah. When it is said, that “*the voice of the Lord God*” was heard by Adam in the garden, it was intended. When under the seen and palpable form of an Angel, but with attributes, which in the belief of the nation could only belong to Jehovah, he appeared unto Abraham, it was intended. When Moses described God’s appearance unto himself, it was intended; — intended to show, that a Being *invested with the powers of Deity* descended upon the earth from time to time to make known the divine counsels, who was distinct from the God whom they worshipped as the God of Israel. That Being we now acknowledge to be Christ. Our more enlarged means of knowledge enables us to pronounce with certainty, that it was JESUS who, by repeated promises relating to Himself, kept alive the faith of men under the preparatory dispensation, by an exercise of the same power with which he gave

the substance of those promises in the days of his Incarnation. It is far beyond the human strength of reason to explain by what particular process the Powers of the Godhead were so relaxed as to effect a seeming, though not actual separation. We presume not to conceive, *how* this was accomplished; but the Bible still gives most abundant evidence, that the Son, although not in will, nor soul, nor essence distinct and separate from the Father, yet manifested Himself to men by some quality more peculiar and more emphatically his own. In his character of Redeemer, he became endued with certain properties, and exercised an influence over men, while *bringing them into a state of reconciliation with the Father*, which though one in will with God, was yet seemingly partial in its mode of action.

It must then be acknowledged, that there exists an ambiguity in our interpretation of Scripture, and that the usual mode of attributing some acts to the Father and others to the Son under the Patriarchs and the Law, gives a colorable pretext for its division into the two parts, which we have deprecated; and this especially; since there are such firm grounds for acknowledging the entire supremacy of the Son in the times of the Gospel. At the same time, it is difficult to believe that this ambiguity exists in fact, and not in the defectiveness of our own interpretation. It is very easy to conceive that a long succession of commentators, each taking for granted many positions of his predecessors, may have erred in their illustrations; but it is extremely difficult to imagine that alternation of influences, which must be supposed in our ordinary reception of the

divine disclosures. We can conceive the Will of the Father expressed continually to men through the medium of the Son ; and this Will working powerfully in their hearts, through the influence of the Holy Spirit : — In such a case, the power of the Three would be exerted, although outwardly expressed uniformly by One. But we should be inclined to examine deeply into Scripture, before yielding our assent to a continued interchange of Person, which would lead us to adopt the belief of a varying external agency. Such a mode, to say the least, would detract from that unity and singleness of design in Revelation, which, by the first principles of Faith, we are wont to ascribe to the workings of Deity.

It is the solution of this ambiguity, that occupies our present thought. The design is obvious and simple. It is to examine the Revelations which God has made of Himself to man, patiently through every part of Scripture ; to give an unbroken thread of the manifestations of the Deity, and by arranging them in a more perfect form, to discriminate between the several Persons who are said to have made themselves known to mankind.

I look upon Christianity as a single extended system, commencing from the Fall of Man ; and the power of its Founder as subsisting upon the earth from that period until “ he shall have put all enemies under his feet.” I endeavour to examine into the *nature* of that power which has been delegated to Christ by the Father, and the means by which he has manifested it to mankind.

It appears from Scripture evidence, that when

Man fell through the transgression of Adam, God had resolved to destroy that race from the face of the earth, which had begun its career by overthrowing His counsels; — but that the Son intervened between the Creator and his victims, and offered to secure them from destruction by a voluntary sacrifice of himself at a period to be determined on by the Father. It appears, that this Mediation was effectual; and God from that moment made him “heir of all things,” gave him power and dominion in the earth; and that thenceforth he began to exercise authority and to manifest his strength over the creatures he had covenanted to save.

We know that he *did* overcome; and therefore acknowledge that he will hold possession of this his empire, until all enemies shall be subdued, and he shall have delivered up his credentials to the Father, after his judgment of the universe. To facilitate this design, let the enquiry be placed in the light of two propositions.

First Prop.

It seems deducible from Scripture, that Christ as Mediator, from the time of his Intercession having been accepted by the Father, manifested his power upon the earth.

DIV. I.

There is a remarkable passage in the writings of St. Paul, which is strongly illustrative of the point we desire to establish, and is valuable in the commencement of the enquiry, as demonstrating, on

Scriptural grounds, the principle on which we would have it conducted. We rest no greater weight on it than should be given to any single and extracted passage, however forcible and adapted to the object in view. The true strength of Scripture lies in its *uniformity*, and *singleness of design*; and consequently the strongest quotations can only be valuable as forming part of the one great whole. But to the passage. It is in 1 Cor. xv.: "*Then cometh the end, when he shall have delivered up the kingdom to God, even the Father*; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. . . . But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him; and when all things shall be subdued unto him, *then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.*"

Now this language seems strongly to declare, that the mode in which Christ has, and still exercises his power *before* "the end," is different from that in which he will exercise it *after* the end shall have arrived. A kingdom which Christ now possesses is hereafter to be delivered up to the Father. An authority which he now holds is in some manner, to cease. A spiritual conflict is carried on in the world; adversaries contend against the Messiah with great "rule, authority, and power;"—but though they *oppose*, they cannot *prevail*; and the contest will have this sure termination; that they will be "put down" by the might of the Redeemer. It is for the carrying on this warfare that an un-

limited dominion over the earth has been entrusted by the Father to that divine Essence which is the Son ; — it has been entrusted for a specific purpose, and when that purpose shall have been achieved, the dominion shall be restored ; — “ the Son himself shall be subject unto the Father,” and a *change* shall then take place in the qualities of the Godhead, which shall bring them again into that perfect and unbroken Unity, in which they existed before the kingdom had been given to the Son : — again “ God shall be all in all.”

The most usual mode, I believe, in which these and similar passages declarative of the mediatorial kingdom of Christ have been received, has been to imagine the kingdom to have been first given in its full extension after his Resurrection from the dead ; at the time, when all the conditions of the Covenant of recovery had been actually performed. A peculiar force is thus given to the avowal which he made, between the periods of his Resurrection and Ascension. “ All power is given to me in heaven and in earth ;” and the inference drawn is, that he did not possess that power, until all things up to that event, had been duly fulfilled. The effect of this opinion, among others, has been to introduce that uncertainty into the earlier parts of Scripture, which, we think, is so greatly to be reprobated ; while it does not at all weaken the real point at issue ; the unlimited exercise of a delegated authority by Christ, which has hereafter to be delivered up to the Father. The imperium in imperio still exists, with this sole difference ; that it is supposed to have commenced later in point of time in the one case,

than in the other;—but its existence must still of necessity be admitted. We contend that it commenced with the Fall, and that the manifestations which Christ made of Deity to the Jews were in virtue of that empire. All enemies were to be subdued by Christ; every opposing power was to be vanquished by him. But how could this great strength commence with the Ascension? Were not the antediluvians enemies of Christ, who aggravated to a fearful degree the sins of mankind by their vices and idolatry? Were not the nations of Canaan and Egypt enemies to Christ? Were not the rebellious Jews his enemies? Nay, was not every Pagan nation under Heaven opposed to him, in that they were utterly alienated from the truth, and sunk in barbarism and error? How then could his reign commence with his Resurrection, consistently with the declaration of St. Paul that *all enemies* to God and holiness should be vanquished by Christ?

But concede the principle we contend for, and the first part of the ambiguity vanishes in the conclusion that the Revelations made from the earliest periods were not by the Father, but by an emanation from the Godhead in the person of the Messiah.

It is indeed fully compatible with every idea which we form of the Supreme Being; of the dread immensity of his greatness; the awfulness of his Majesty, that he should not suffer his purposes in Creation to be foiled and nullified, and not visit the transgressor with the annexed penalty of his wrath. But it is equally consistent with our notions of his essential and passionless mercy, that he should yield

to the Intercession of One, who from his equality in the Godhead, was competent to intercede, and who covenanted to present him hereafter with a race humiliated by their sin, and deeply sensible of his clemency towards them. Willing therefore to show mercy to those whom he had created ; but unwilling that his forbearance of punishment should endanger the ends of his government on earth, he ordained in the person of his Son a propitiation for sin, and a means of reconciliation unto himself. The decree went forth from the Mercy-seat of Heaven, and by the acceptance of its conditions, Christ became the ruler—the *Vicerent of God upon earth*.

Now it fully agrees with our notions of a Redeemer, that he should have the direction of the means ; possess authority over those whom he was to lead to reconciliation ; and exert it in that manner, which should seem to him most conducive to his purposes. It is consistent with such an end, that designing in his own good time to take the human nature upon him, and to secure the salvation of men by an irreversible decree, he should condescend to act ministerially among them, and teach them gradually that knowledge of his design, which might be a fit prelude to his Incarnation.

But in addition to the reasonableness of such a notion, we find Christ, in the 13th of Revelations, expressly denominated “ The Lamb slain from the foundation of the world.” There seems but one just and natural meaning which can be affixed to the expression, which is this :—that God considering that done by his Son, which was covenanted to be done, granted him from that moment all the privi-

leges which would follow its accomplishment. His death was the great condition ; and it took place in the Divine purpose, immediately the condition was accepted. Christ became the Counsellor and Prince of Peace to the earth. The government was laid upon his shoulder, and judgment was committed to his hand ; and from that hour he entered upon his functions as the Saviour of the world, and administered to its concerns. But we proceed to the proof.

The first direct intimation which we discover of this intervention of Christ, was immediately subsequent to the acceptance of his intercession, when “the voice of the Lord God”—Jehovah Eloheem—was heard in the garden demanding the presence of our first parents, in the evening of the very day in which their sin had been consummated. It can scarcely be necessary to enter upon an elaborate proof that “the voice” mentioned in this place is referable to the Son of God—the Divine *Word* as he is styled by St. John. Indeed the consent of antiquity is so universal, that this voice was that of the Son of God—of Him who appeared as the delegate of his Father to man to proclaim, almost in the hour of his sin, the Atonement he had procured for him, that any lengthened argument upon it might almost have the appearance of being raised for the purpose of being confuted. But it may still be mentioned, in confirmation of this opinion ;—and indeed it is a point which must carefully be borne in mind during the whole of this enquiry ;—that it has been often and most distinctly stated of God the Father, that neither by voice, nor resemblance has he ever been made mani-

fest unto men. He has never been made evident to the outward senses. “*No man,*” writes St. John, * “*hath seen God at any time ; the only begotten Son, which is in the bosom of the Father, he hath declared him.*”

This expression is repeated by the Evangelist many years subsequent to that first assertion, when he wrote his first general epistle to the Christian Church. “Beloved, if God so loved us, we ought also to love one another. *No man hath seen God* at any time. If we love one another, God dwelleth in us, and his love is perfected in us.” †

Christ himself also, in speaking to the Jews, confirms the same idea, while he also marks it with a more distinct definition. He is combating the prejudices of the Jews against his own pretensions to the Messiahship. He appeals to the works which he has wrought as a testimony that he is sent of his Father ; and adds, “The Father himself, which hath sent me, hath borne witness of me. *Ye have neither heard his voice at any time, nor seen his shape.*” ‡

In the succeeding chapter, the Jews contrast his high pretensions with the lowliness of his birth as an argument against him. Christ states in answer to these murmurs, that no man can come to him, except he is drawn of the Father. “It is written in the prophets,” he continues, “And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. *Not that any man hath seen the Father, save he which is of God, he hath seen the Father.*” §

The same idea is also found in the writings of St.

* John i. 18.

† iv. 11.

‡ v. 37.

§ vi. 45.

Paul;—founded on the word of Christ, and possessed consequently of his authority. He is urging Timothy to fight a good fight of faith; to guide his whole conduct by the rules of righteousness and godliness; and he adjures him in the name of the eternal and unapproachable Godhead to keep the law which had been entrusted to him. He speaks of Christ in the unity of the Father—the perfect God—the JEHOVAH of the Jews, and says; “I give thee charge in the sight of God, who quickeneth all things, and Jesus Christ, that thou keep this commandment without spot, unrebukeable until the appearing of our Lord Jesus Christ; which in his times he shall shew, the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; *whom no man hath seen, nor can see.*” *

These proofs are drawn from the New Testament. We revert to the Jewish Covenant with the greater readiness, in that one may be taken from the lips of Moses, which, while it is in perfect unison with the passages quoted, at the same time draws the precise distinction for which we are contending. His object is to shew that the God of Israel was *never seen*, and that therefore there could be no justification for them, if they should, in compliance with the idolatrous notions which prevailed in those times, attempt to represent him under any visible form. He recalls to their memory the day in which they stood before Mount Sinai at the delivery of their law. “Ye came near, and stood under the moun-

* 1 Tim. vi. 13.

tain ; and the mountain burned with fire unto the midst of heaven, with darkness, clouds and thick darkness. And the Lord (JEHOVAH) spake unto you out of the midst of the fire ;—ye heard the voice of the words, but saw no similitude ; only ye heard a voice.” *

It is impossible to set aside passages of so distinct and precise an import in regard to the visible appearance of the Father, without destroying the authority of the volume, by which alone the judgment can in such points be directed. “The voice” which was heard by the transgressors in Paradise was that of Christ. The judgment pronounced severally on the guilty, was in virtue of the dominion which had been committed to Christ. The first faint hope of mercy, which was infused into the mind of Adam, was the mercy of Christ. And in very truth it adds an inexpressible depth of feeling and love and gratitude to the fact, that the announcement of the curse of the Father upon our race should not only be accompanied with the promise of the Son ;—but that that promise should be first uttered by the very lips of Him, who in an after age so wondrously fulfilled it. “I will put enmity between thee and the woman, and between thy seed and her seed ;—it shall bruise thy head, and thou shalt bruise his heel,” † How vividly and how beautifully does it declare to us the essential and true spirit of his ministry ; and bring to the mind the emphatic declaration of the apostle ; “Herein is love ; not that we loved God ;—but *that he loved us.*”

But the establishment of this point forcibly in-

* Deut. iv. 11.

† Gen. iii. 15.

duces us to carry the thought back to the original delivery of the Divine Covenant with Adam. We know not, *to a certainty*, by what means the will of God was manifested to him; and that knowledge imparted, which was necessary to his comprehension of the full force of the command given to him. God is introduced as speaking to him. "The Lord God took the man, and put him into the garden of Eden, to dress it and to keep it. And the Lord God *commanded the man, saying*; of every tree of the garden thou mayest freely eat, &c."* Now the argument we have just pursued leads in this, as in subsequent parts of the history, to the conclusion, that God the Father could not have been the medium of communication. The fact of his voice not having been heard, nor his shape seen, has no reference whatever in the passages adduced, to man in his fallen or his unfallen state. They are general statements in regard to God's universal dealings with the human race, and apply no less to Paradise, than to the streets and highways of Jerusalem and Judea. We conclude then that the first command was given through the intervention of an angel, equally with the last. The mind is led naturally to Christ as the instrument. There is great probability in the idea, from its harmony with the rest of Scripture; and it will receive still greater strength in the recollection, that Adam, after his transgression, shrank from "the voice," as from one that was both well known, and to which he had been accustomed. The very form of the question is indicative of this, and assumes a surprise in the absence of the transgres-

* Gen. ii. 15.

sors. "The Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard *thy voice* in the garden, and I was afraid."* But to return to the argument.

Christ having pronounced judgment on the guilty, and expelled man from Paradise, a pause takes place in the history, until the contention between Cain and Abel in regard to their sacrifice. Cain is wroth;—his mind, torn with conflicting passions, is at once offended with the Deity for the rejection of his offering, and fiercely jealous of his brother for the favour which had been exhibited to him. The same Divine Person who had instructed Adam after his fall on the true nature of the rites of sacrifice, and who continued to manifest himself to men in the manner and at the times which their exigences seemed to require, expostulates with him. "The Lord (JEHOVAH) said unto Cain, Why art thou wroth, and why is thy countenance fallen."† The continuity of the history, and this especially,—joined, as it is with the declarations against the open manifestations of the Father,—demands that Christ should be the expostulator with Cain, as he had been with Adam. He had communicated to man the true means of propitiation, and it gives a most forcible reason, both why *He* should not have respect to an offering, which had no reference to himself, and his own destined sacrifice of Atonement; and also, why he should remonstrate with the offender on a system, which, in the process of time, would cast out the very knowledge of redemption from the greater portion

* Gen. iii. 9.

† Gen. iv. 6.

of the human race. The judgment then pronounced on Cain, was the judgment of Christ.

The next recorded intervention, was in the mercy displayed to Noah at the period of the flood. God is introduced by Moses in a bold and not unusual figure of Scripture illustration, as meditating in Heaven on the sins and wickedness of the earth. He is represented as repenting that he had made man, and as "grieved in his heart" at his obduracy in transgression. It is quite clear, that this state of contemplation could not have existed in reality, but was written to give awe and majesty to the subject; a fit prelude to the fearful work which was about to be consummated. A similar instance occurs with precisely a similar motive a few pages subsequent, in the confusion of tongues at Babel; where the Deity—Christ—is not only introduced as meditating on man's audacity; but as descending upon the earth "to see the city and the tower" which they builded, previous to his scattering them over the earth. The attention then having been thus gained, the real intervention takes place in the denouncement to Noah in the words, "The end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them with the earth."* The delegated power is announced plainly and simply in the words, "*I will destroy them.*" Men have broken the covenant which I renewed with Adam. They have not been deterred by the judgment which I passed upon Cain. They have become wholly corrupt and evil in defiance of my continued presence among them, and *I will destroy*

* Gen. vi. 13.

them. The unity of the subject speaks plainly of Christ. But if this should, of itself, seem insufficient, nothing can more closely indicate him, than the repetition of the denouncement; "Behold, *I*, even *I*, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; but with thee will I establish *my Covenant*."* "My covenant." Whose? Doubtless the covenant of Christ which he had made to Adam in the promise that one should arise of his posterity who should crush the head of the serpent, and become the instrument of man's recovery and reconciliation with the Deity. No other covenant has been since named; no other is recognized as existing; and the reference to that, in the language which has been quoted, is a proof, that he who promised to *establish* it in Noah, was the Person who originally had *entered into* it with Adam. But strong as is the proof in regard to Christ's appearance to Noah under this view, it does not stop at that point. The living world was destroyed as he had menaced—with the sole exception of the inhabitants of the ark. The Covenant is renewed; confirmed, and enlarged to Noah and his posterity. It is declared, that the earth shall not any more be destroyed, nor man cut off by a flood; and the rainbow is appointed as a token of the covenant which was made between God and man "for perpetual generations."

The treaty therefore which was now entered upon is not only identified with the Covenant of Eden, but stretches forward in connexion with that

* Gen. vi. 17.

greater dispensation which at a later period was given to Abraham; and indeed with every subsequent treaty into which mankind were admitted. The line is thus preserved unbroken from "the voice" heard by Adam, until the revelations made to Abraham, the chief point now required, consisting in the evidence that *Christ* was the Deity who manifested himself to that Patriarch.

The first mention of Abraham, and God's selection of him as the Father of the Faithful and the Progenitor of the Messiah, is contained in the twelfth chapter. "Now the Lord had said unto Abram," (alluding to the time when he dwelt in Ur of the Chaldees,) "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land which I will shew thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed." The first thing worthy of remark in this passage is this; that the Person who thus appeared and used this language was one who possessed a great authority over the affairs of the earth. He had not only the power to confer present blessings on those he favored; but had an influence over future events, by which he might mould and adapt them to his own counsels. He is One that speaks on his own strength and his own resources; and vindicates his right, in the mind of Abraham, to a full and unlimited obedience; for he "departed as the Lord had spoken unto him."

Some few years elapse, during which Abraham

becomes rich and prosperous beyond his utmost hopes. The temporal promise is in rapid fulfilment. His "cattle" have multiplied out of number. In "gold and silver" he is the wealthiest of men; and he is a denizen of the promised land of Canaan. With minds thus impressed with the *authority*, we are prepared to meet the Attributes and the Quality of the divine Person. "After these things," writes the historian, "the Word of the Lord came to Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward."* How remarkable is this language! "*The word of the Lord.*" In idea it is perfectly the same as "the voice of the Lord" in Paradise; and has the same universality of consent of commentators in its application to the Son of God; "the word" which in the assertion of St. John was in aftertimes "made flesh and dwelt among us." We have no hesitation whatever in attributing this intervention to Christ; and in establishing this point we also find, that He who thus appeared in open vision to the Patriarch, announced himself as being "The Lord that *brought him out of Ur of the Chaldees* to give him this land to inherit it." The connexion of the two revelations thus receives a satisfactory confirmation; and there can be no reasonable cause of doubt, but that the Lord (JEHOVAH) in the one case, is the Personal "word of the Lord" in the other.

But the continuance of the vision leads to still greater results. Abram is commanded to prepare a sacrifice, and to wait for more abundant disclosures. He watches in faith and patience over the victims

* Gen. xv. 1.

which he has prepared until the going down of the sun. At that hour, accompanied with peculiar awe and solemnity, the future captivity of his descendants in Egypt is made known to him ; and their affliction under the hands of their oppressors during a period of four hundred years. This part of the vision is simply remarkable as a prophecy ;—but the denunciation which accompanies it is of weighty and most expressive import ; as carrying forward the active power and dominion of Christ to the deliverance from Egypt under Moses. “ And also that nation whom they shall serve,” continues the Saviour, “ will *I judge*, and after that shall they come out with great substance.”

It is by these links that the main object of the inquiry is principally preserved ; and great as may be the stress which is laid at times on particular modes and forms of expression, — still, when the leading principle of the investigation has been gained, we would make these of secondary moment to that chain of events, which are so interwoven with each other, that one cannot be taken out without manifest violence and injury to the rest. The judgment on Pharaoh and his host is here stated to have been executed by Christ. He has evidently the disposal of the events in his power, which were to lead to those acts of severity. The descent of Israel into Egypt ;—the calling of Moses ;—the miracles before the court of Pharaoh ;—the institution of the Pass-over. These follow as naturally from the truth of his declaration to Abraham, as the events which have taken place up to this time follow the truth of his appearance, as the voice of the Lord to Adam. There is a similarity of agency throughout ; they

depend vitally on each other ; and at whatever point the mind is convinced that *the agent is Christ*, it may take that as its place of rest, and go back step by step to Eden, or forward step by step to the Crucifixion, and the concession once given will draw all other parts within its influence.

The next instance of divine interference relates to Hagar, an Egyptian, the hand-maid of Sarah.

Abraham had dwelt ten years in the land of Canaan without offspring. Sarah, his only wife, was barren. Convinced at length that God had not designed her as the mother of the promised seed, and moved by the earnest persuasions of Sarah herself, he took Hagar "to be his wife." She conceived. Dissensions however quickly sprang up in the family of the Patriarch. Sarah dealt hardly with the Egyptian, and "she fled from her face."

But though deserted by man, she was protected by God. Her innocence was her safeguard. "*The angel of the Lord* found her by a fountain of water, in the wilderness. And he said ; Hagar Sarai's maid, Whence comest thou, and whither wilt thou go ? And she said, I flee from the face of my mistress Sarai. And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands. And the angel of the Lord said unto her, *I will multiply thy seed exceedingly, that it shall not be numbered for multitude.*"*

The passage is chiefly worthy of attention on this ground ; that it is the first place in Scripture, in which mention is made of an *angel* ; and it is hence, in some sort, a standard and a guide, by which we

* Gen. xvi. 7.

may estimate the future descents of divine Beings, who, like him, may be designated by the title of the "angel of the Lord." In some instances of Bible History, a created angel is meant; for example, the angel Gabriel who appeared to the shepherds on the birth of Jesus, is called "the angel of the Lord."* In some, a priest, as the angel or messenger of God, is indicated:—for example, in the prophet Malachi,† the priest is called "the messenger of the Lord."‡ But in these, and indeed in every case in which the term is applied either to man or to a subordinate angel, the context either explains, or his own language confesses the inferiority of his character. And when *Christ*, too, appears under this title (as the delegate of his Father—filling up the outline of his will, in man's Redemption,) He is designated by marks, which separate him as clearly from both these kinds of angels, as they themselves are distinct from each other. It is difficult, in the passage now in question, to believe that an apparent assumption of power so singular and so authoritative, could proceed from any lesser personage than Deity Himself. Taking it on its own merits, without bias or reference to any former reasoning, we can scarcely contemplate it as proceeding from a Messenger, who did not feel that he possessed in himself, the authority which he so peremptorily proclaimed. What language can be more precise? "*I will multiply thy seed exceedingly, that it shall not be num-*

* Luke i. 11.

† Malachi ii. 7.

‡ The Hebrew, both in Gen. xvi. and Malachi ii. is exactly the same. מַלְאֲכֵי יְהוָה (malach Yehovah.)

bered for multitude." If a created angel—the mere bearer of a covenant and promise of the Most High—by what signs may he be recognized? How separated from those appearances of Christ, which are acknowledged as his own? What distinction either in form or language? We discover none. None which shall draw a line between the angel who appeared to Hagar, and those examples, which the progress of the enquiry will bring before us, and which are universally received as pertaining to the Son of God.

But what was the idea in the mind of Hagar? An inferior angel? Undoubtedly not. She recognized in him the same divine Person who had hitherto guided the destinies of Abraham. She had doubtless heard from him the repeated promises which had been made to him; the repeated covenants which had been confirmed to him; the repeated displays of Deity which had been vouchsafed to him; she felt from her very hope of becoming a mother, that she was bound up in the fates and fortunes of the Patriarch; and she saw in the Angel—the God of Abraham. Her very answer declares it. “And she called the name of *the Lord* (JEHOVAH) *that spake to her*—“Thou God seest me,” for she said, Have I also here looked after him that seeth me?” Thou, O God—is the spirit of her language—hast not only protected me while I dwelt in the tents of thy favored servant Abraham; but cast out a wanderer in the desert, forlorn and friendless, even there does thy kind Providence watch over me, and thine eye of mercy look down upon me in my affliction.

Why indeed Moses should at one time speak of

the Deity as "God;"—at another, as "the Lord;"—at another, as "the Lord God;"—"the voice of the Lord;"—"the word of the Lord;"—"the angel of God;"—"the angel of the Lord." Why he should use these varied terms, which on investigation are found to pertain to one and the same Person, it may not be easy to determine. Was it a *voluntary*, or a *compelled* use? Did he follow the bias of his own ideas; or did he appropriate the several titles by the overruling influence of inspiration? It is difficult to determine. I should feel inclined to pronounce the latter, and for this reason:—

The Bible, especially in those parts which relate to the Messiah, was far from being accurately comprehended by those, to whom it was originally written. Whether it was fully understood by the prophets who indited it, (as has been intimated before) may be open to question:—but there is none, as to the competency of the Jews to give a right interpretation. It was, however, clearly the intention of the Deity, that a day should arrive, when, gained by slow and painful steps, the Scripture should be displayed in such a manner, that every particle of its records should be thoroughly understood. We can therefore easily conceive, that in such an essential point as attributing names to the Deity, the writer would not be left to his own choice and discretion;—but would be compulsively inspired to set down the particular denomination which, in the Divine Mind, would either best explain his quality to the men who then lived; or would best give that information which succeeding generations should require. It is true, we are not yet able

to give the exact reason for every change of name ; — but one great effect of the variety has been to enlarge our ideas of Scripture ; and has enabled men to illustrate it under far different views, than if every agency of the Deity had been introduced under the single name of “ God ” or “ Lord.” It is in fact the change of title, which has both given the first hint of Christ’s intervention at all ; and conferred the sole strength to the reasoning which has by commentators been built upon that hint. It has conveyed the leading idea ; which, followed out, has brought conviction to the mind of interpreters of the Truth of Christ’s appearance in the earlier ages of the earth. Had Moses recorded, that “ the Lord ” called to Adam in the garden, men would naturally have said ; — and the context in such a case would have greatly borne them out, — that the Father was designated by the expression. But he has written, “ *the voice of the Lord,* ” and the frame of the speech has given a new view to the Person designed, and men have uniformly received it as belonging to Christ. The same may be said with equal justice in every subsequent passage in which the several distinctions in question have been drawn. Their uniformity would cramp men’s ideas, and prevent that adaptation to Christ, which must and has been conceded to many parts, — and which we conceive should be allowed to all. Let the full solution however be left to the increased knowledge of some later age ; — we are content with the reply, which, while it gives a solitary reason for the variety, enables us to attribute the term of “ angel ” to the Son of God.

We revert to the disclosures made to Abraham.

Age begins to press heavily upon him. He has reached his ninety and ninth year, and the promise is still in abeyance; the Covenant is still incomplete. His faith and patience are still subjected to trial: while the advanced years, and possibly, infirmities of Sarah, suggest continually to his mind the increasing improbability that a son should be born unto her. At such an hour of despondency was it, that the Lord again appeared unto Abraham, and said unto him, "*I am the Almighty God*; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face; and *God talked with him*; saying, As for me, behold my covenant is with thee, and thou shalt be a father of many nations And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, *to be a God unto thee*, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; *and I will be their God.*" *

Now in this conference it would seem, that the faculties of Abraham, both of mind and body, were perfectly free and unconstrained. His senses were not bound up in a trance; neither is there any accommodation of language to our ordinary ideas, to denote in plain and common terms a revelation that is to be spiritually received and understood. The language is express. "*God talked with him.*" At the end of the conference it is stated that "he

* Gen. xvii. 1.

left off *talking with him*, and *God* went up from Abraham." Twice, too, in the course of the interview did Abraham "fall on his face," — a *sudden action*; one arising from an impulse; — a burst of feeling, which was done *instantaneously*; either from hearing something which was new, or which was unexpectedly gracious. The appearance was not necessarily a bodily appearance. The presence of the Deity might have been manifested in a manner similar in some respects to that, in which subsequently, under the Law it was revealed to the High Priest. It might, perhaps, have been seen in the Schechinah; — perhaps in rays of supernatural and glorious light; — but at all events, under some visible emblem, by which the Patriarch was as well assured that it was *God* who conversed with him, as if he had beheld him under the outward form and semblance of an angel. It is admitted then, — if this development should be attributed to God the Father, — that it does not militate against the assertion, that "no man hath *seen* him at any time." As far as that assertion is concerned, the Father may be "the Lord," who conversed with Abraham. But it militates most strongly against the statement, that "no man hath *heard his voice* at any time;" for it is difficult to believe, without wresting language from its obvious meaning and proper use, that the supposed conference is nothing more than an imaginary representation of a vision. It surely must have a tendency to distract and confuse our notions, rather than to give just principles to our faith, if the most direct, and, apparently, the plainest statements of Scripture are not to be received, until they are

warped and wrung into meanings different from that, which to common sense and reason, seem intended to be conveyed. In numberless passages, a mystic and inward sense is couched under actions, which seem at first only historical; and under rites, which contain a rational meaning in their very performance; — but neither in the one nor the other, in their *external form*, are they to be received otherwise, than the terms in which they are expressed would obviously convey.

We believe therefore, in the instance under review, that it was Christ who appeared. The promises which he makes, although enlarged, as would be natural from their frequent repetition, are virtually the same as those which *Christ* has previously vouchsafed to him. The Covenant, though more closely expressed, is still in substance the same as that, which was before extended to him; nor is there any intimation whatever conveyed, that any change had taken place in the Person who now spoke to him; on the contrary, there is strong presumptive evidence in the course of the colloquy, that “the Lord” who now descended was the same as “the angel” who in the last instance adduced, had sought out Hagar in the wilderness, and comforted her in her solicitude.

A son is promised to Sarah. Abraham, in the height of his joy, falls upon his face, and worships. Ishmael however is verging towards manhood. The father’s heart dwells fondly upon him. He longs still that *he* should obtain the promise, and he exclaims unto God “Oh, that Ishmael might live before thee.” “And God said, Sarah thy wife shall

bear thee a son indeed ; and thou shalt call his name Isaac : and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee : Behold I have blessed him, and will make him fruitful, and will multiply him exceedingly." Behold *I have blessed* him. True:—in the wilderness, and in almost the same form of expression. "And the angel of the Lord said unto her, *I will multiply thy seed* exceedingly, and it shall not be numbered for multitude*."

It will then be perceived, that the unity of Person is admirably preserved throughout ; and preserved in such a manner, that a recondite and forced sense must be sought to prevent its being received. But what a grand idea does it give of the power which has been committed to Christ ! what noble thoughts of the greatness of his dominion ! what extent of might and strength to warrant the expression. "*I am the Almighty God*,† walk before me, and be thou perfect. El shaddai—the all-sufficient God, having the disposal of the events of the world, and able to give full effect to the designs which he esteemed expedient.

But we hasten onwards. In the instance we have just discussed, it has been a principal object to show, that though the Deity might not have been seen with the outward eye, he must at least have been heard with the outward ear. The present analysis will demonstrate, that the Being who now revealed himself, not only spoke, but appeared visibly in the human form. We are still in the life of Abra-

* Gen. xvi. 10.

† *אל שדי*—potentissimus.

ham; and the subject has this peculiar advantage, that it opens with precisely the same words as did the former example, and naturally designates the same person. “And *the Lord* (JEHOVAH) *appeared unto him* in the plains of Mamre, as he sat in the tent door in the heat of the day.”*

But the mode of this interposition is not only surprising in itself; but wonderful as being every way averse,—arguing on principles of human reason—from what we should have supposed the workings of the Eternal. Abraham sat in the tent door; and lifting up his eyes, lo, three men stood by him. He imagines them to be way-farers, and with oriental simplicity and kindness, courteously offers them the rites of hospitality. They accept it; and while he himself hastens to select a calf from the herd, his household are put into instant commotion to prepare for the entertainment. “And he took butter and milk, and the calf which he had dressed, and set it before them; and he stood by them, and they did eat.” One of these is addressed subsequently by Abraham as the chief. The others are silent. We learn that he has the power of life and death in his own will. The wickedness and crimes of certain cities have long cried to Heaven for vengeance. He has come the minister of a severe and terrible judgment on them. But with authority to destroy, he has also the power to save. He is the self-ruling arbiter of the destinies of their inhabitants. These things are communicated to Abraham after they have left his tent, and proceeded towards Sodom. The patriarch has accompanied them on their way. Two of his

* Gen. xviii. 1.

guests have left him. The third remains and reveals the coming judgment. But the person, on their departure, is at once changed. He stands forth now in his own character. He is no longer the mere ambassador. “And *the Lord* (JEHOVAH) said; shall I hide from Abraham that thing which *I do*; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?” The man, — the angel, — the messenger from God, whom he has received into his tent; *with whom he has conversed*; who has eaten at his table; is no other than the Lord (JEHOVAH) Christ; — the ruler: — the vicegerent of the Father upon earth.

Nothing at the commencement of the interview could seem more improbable, than that under the plainness and apparent weariness of the traveller, the glory of the Lord of Hosts should be concealed. It jars with our preconceptions; and our full assent perhaps, still remains to be drawn from us by more decisive and direct evidence. But what in truth is all Revelation; — every act in which the Deity has displayed himself to man, but one continuous and enlarged proof, that neither are His counsels man’s counsels, nor His workings and ideas of glory those, which would correspond with ideas of glory upon earth? A thought of wonder doubtless passed through the mind of Abraham; but it was surprize chastened by reverence. Scarcely had his true character been laid open, before it was acknowledged. He was acknowledged as the God who had often appeared in visions of great power; who had already ratified covenants of unbounded promise; and who

now, in the severity of the forthcoming judgment, vindicated his right to the title of "*Judge of all the earth.*" "That be far from thee to do after this manner"—he exclaims; in reference to the impending destruction of the devoted cities, "to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee; shall not the Judge of all the earth do right?"

Abraham's well known intercession follows Christ's declaration of his Divinity. Its terms are so peremptory;—so decisive and so clear, that taken by itself, it requires a sense foreign to the language to fasten it on a ministerial angel, speaking in the name of God;—the inherent authority is thrown too boldly into relief for the stability of such an opinion. The whole spirit of the intercession depends on the Person appealed to, having the choice in what he eventually should determine. "If I find fifty righteous within the city, then *I will spare* all the place for their sakes."

As I have said, *of itself* it is difficult to put aside the belief, which is plainly inculcated, and which both by Jews and Christians has been received, that it was *God* who spake;—but taken with the succeeding chapter it becomes *almost* incontrovertible.

The intercession ended, "*The Lord went his way, as soon as he had left communing with Abraham.*" But whither? Not to the cities which were about to be destroyed; not to join the two angels whom he had quitted to converse with Abraham;—but to Heaven;—his own seat;—the right hand of his Father—(speaking in man's language and ideas)—whence he again contemplated the world's affairs, and presided in power over its destinies.

This truth is clearly inferred from the very next verse ; for it is stated, that “ there came *two angels* to Sodom at even.” The third, as we have said, had communed with Abraham, while they had proceeded on their mission ; and at the end of the intercession did not overtake them, but “ went his way.”

These two angels become the guests of Lot, who alone of the inhabitants of that city was worthy, through the excellence of his character, of receiving the Divine emissaries. They display great solicitude to save him from the impending ruin ; extend their care even to those of his kindred, who seem by the event, to have no title to this act of clemency, except as they stood in relation to himself. But the language of these angels stands in a most remarkable contrast to that of the Divine Being who had lately conversed with Abraham. He, as we have seen, spoke and acted on an independent authority. But the angels—the ministers of Divine wrath—confess an inferiority in the very first exhibition of the powers they came armed with. “ Hast thou here any besides ? bring them out of this place ; for we will destroy this place, because the cry of them is waxen great before the face of the Lord (JEHOVAH,) and *the Lord hath sent us to destroy it.*” We see at once, that this is the language of dependents on a higher Power ; and who only act as they have received commandment.

It is true that the village of Zoar is saved by the earnest entreaty of Lot that he might escape thither, instead of hastening to the distant mountain, whither he was commanded to flee ;—a fact, which undoubtedly seems to give a degree of that independ-

ent agency to these angels, which was so strongly asserted by "the Lord" who conversed with Abraham. We cannot tell to what extent a discretionary power might have been left to them ;—neither can we presume to judge the terms of the command delivered to them. The will of God that Zoar should be spared might instantaneously have been made known to them by inspiration, while Lot was speaking. It might have been pre-determined and formed part of their commission, that the prayer of Lot should be granted. Very many reasons could be adduced, which might perfectly reconcile an apparent assumption of authority of so trifling a nature, with the entire dependence of those who exercised it, did there seem any strong necessity for seeking them ;—but the inferiority of their nature is so distinctly expressed in the verse which has been quoted "The Lord *hath sent us* to destroy, &c." and that inferiority is so completely shown in the act of judgment which immediately succeeds, that it seems superfluous to pursue it farther. The judgment is thus recorded. "Then *the Lord* rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of Heaven ; and *he* overthrew those cities and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." The supremacy is here clearly resumed. "The Lord" (JEHOVAH) rained fire from Jehovah :—that is, from Heaven ;—in assertion of his own power of executing judgment upon the earth.

The time however approached, when the Divine promises began to receive their more evident accomplishment. Isaac, the son of promise is born ; and

that influence is felt in deed, which has so long exercised the faith of the Patriarch. His happiness however receives an unexpected alloy in the jealousy which manifests itself between the bondwoman and Sarah. The former doubtless had taught herself to imagine the hopes of Abraham in having another son to be visionary. She had received abundant promises herself, and the reliance upon these, joined to the improbability of Sarah's bearing, had led her secretly to believe, and to persuade Ishmael, that he would be the heir. The ill-feeling and jealousy induced by their disappointment broke out on the feast, which in accordance with the customs of those times was made on the weaning of Isaac ; and eventually, with the consent of God, caused their ejection from the roof of Abraham.

It is not necessary for the object we have in view to dwell on these things. We name them chiefly as an evidence of that continuity of design which is so clearly manifested, throughout this part of history. Ishmael and his mother, after their departure from the tents of Abraham, lose themselves, and wander in the wilderness of Beersheba. Their provisions are consumed ; they are far from succour, and have no thought in their extremity, but to commend their souls to God and die. " And she went and sat her down over against him a good way off, as it were a bow-shot ; for she said ; Let me not see the death of the child. And she sat over against him, and lift up her voice and wept."*

But Christ had promised that he would multiply the seed of Hagar " exceedingly." That promise is

* Gen. xxi. 16.

now, in her hour of distress, remembered. "And God heard the voice of the lad; and the angel of God called to Hagar out of Heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad and hold him in thine hand; *for I will make him a great nation.*" The promise to all real intents is the same as that which was before quoted from the 16th chapter; and the person is palpably identified with that Being, who formerly poured consolation into her heart, when she had fled from the severity of Sarah, on her conception of Ishmael. God, or Christ, in the unity of the Godhead, heard the despairing cry of Hagar; and the angel of God, — that emanation of the Godhead who appeared unto men, — called to Hagar out of Heaven, and by the sameness of the promise, was doubtless recognized—as he was in fact—the angel who had sought her out in the wilderness of Shur.

We have at length reached the great trial of the life of Abraham;—the oblation of his son Isaac; — the trial which confirmed and set the final seal to those manifold blessings with which he had so bounteously been endowed. An interval has taken place since the wanderings of Ishmael. Isaac from a child has sprung into manhood. His mind has been formed under the care of the Patriarch; and the fond and delighted parent rejoices no less in the fulfilment of God's assurances to him, than that he who was the object of them was so worthy to receive them. An age of peace and tranquillity lay extended before him. His trials seemed past. He had trusted in God; and he enjoyed in its fulness the recompence

of his Faith. In such a time as that was it, that the command went forth, that the Son in whom his hopes; his faith; peace; happiness were alike centred should be offered up a burnt offering unto the Lord by the hand of his Father. "It came to pass after these things, that God did tempt Abraham, and said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."*

Bitter as was the word; — destructive as it was to his soul's hope; his faith stumbled not at the saying. He set forth. He prepared the wood. He built the altar. He stretched forth his hand to slay his son; "accounting" as St. Paul writes, "accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."† Then was it, when all but the actual blow had been completed, that "the angel of the Lord called unto him out of heaven, and said: Lay not thine hand upon the lad; for now I know that thou fearest *God*, seeing thou hast not withheld thy son, thine only son *from me*." The trial was over. A ram caught in a thicket by his horns met his view: and the father and son in mutual prayer, praise and gratulation, bound him on the altar, and sacrificed him to the Lord. The rite completed; "the angel of the Lord called unto Abraham out of heaven the second time, and said; "By myself have I sworn, saith the Lord (JEHOVAH), for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing *I will bless thee*, and in

* Gen. xxii. 1.

† Hebrews xi. 19.

multiplying *I will multiply* thy seed as the stars in heaven, and as the sand which is upon the sea shore ; and thy seed shall possess the gate of his enemies ; and in thy seed shall all the nations of the earth be blessed, *because thou hast obeyed my voice.*"

There are three things which call for remark in the narrative of this transaction ; and which, as apparently conveying a slight degree of ambiguity, should carefully be investigated. They respect the *person* of the Divine Being who thus held intercourse with Abraham. It is stated in the opening verse, that "*God* did tempt Abraham." In verse 11 it is said that "the angel of the Lord" called on him to forbear the sacrifice, at the same time assuming to himself the honour of the oblation. In verse 15 "the angel of the Lord" calls on him a second time ; but his language seems in that instance to have changed its character. He speaks apparently as the messenger of the Father ; and assures the blessing, which arose out of Abraham's fidelity, in a mode of expression which would seem to denote that it proceeded not from himself.

But, however varied the form of expression may at first sight appear, I think that, not only the continuity of design (which in itself is a very great point), and the dependence of the sacrifice on events and promises which preceded it, demand that the person who formerly appeared to the Patriarch, should be the same, who now exacted obedience and delivered promises to him ; but also that the form of speech, though just capable of being applied to different beings, may upon examination, be fairly received as pointing only to one.

Let it be conceded, for instance, that "God," who in the commencement is said to have tempted Abraham, may be predicated of God the Father. We will suppose the framing of the sentence will admit it. Still the scene of the actual trial, when the angel of the Lord appears, brings back the expression in its application, as in the former history of the Patriarch, to Christ the Redeemer. The memory is then led back to former interpositions and former promises, which the angel of the Lord has made to Abraham, and which, from their very nature, can only be interpreted of the Messiah. The term "God" which is first used, is only one of the titles by which Christ, as we have seen, is distinguished in Scripture. "Lay not thine hand upon the lad, &c., for now *I* know that thou fearest *God*, seeing thou hast not withheld thy only son from *me*." Who is "*from me*" except that person who called upon him not to withhold his only son from him? *God* tempted Abraham, that he should not withhold his son from *God*; and Christ, the angel of the Lord, says, "I know that thou fearest *God*, because thou hast not withheld thine only son from *me*." If however the idea intended to be conveyed was, that the Father tempted Abraham, and that the angel in the subsequent appearances came only in the character of a messenger, delivering the will of a superior Being, the construction should have been written in some similar form to this:—Lay not thine hand upon the lad, for now I know that thou fearest *God*, seeing thou hast not withheld thine only son from *Him*. The assertion of his own right to the obedience of Abraham, with which the sentence closes, seems to bring

back the mind, clearly and satisfactorily, to the original idea, that Christ was the Person whom the Patriarch obeyed.

Now if this part of the question may be considered as determined, the solution of the rest is of comparatively little difficulty; since however the words of the angel may vary from the former mode of expression, there can be no doubt at all, that the person speaking was the same. "And the angel of the Lord called unto Abraham out of heaven *the second time*." If therefore it is fixed in the mind, that at the first time—the time when the sacrifice was prohibited—he spake and prohibited of *his own* authority, and not by the authority alone of a higher Power; the very sameness of the person, (declared in the expression, "the second time") is sufficient to prove, that no diminution of authority can have taken place, however the mere form of words may seem, if taken literally, to imply it. But bearing the idea in mind, which we have desired to impress, the difficulty—even taken in its very literal form—is not such as to warrant a doubt that the Person who now spoke was the same who had on former occasions spoken to Abraham. It would rather appear a form of speech to give a solemn and extreme dignity to the subject, than as intimating any separation between the person who spoke and the person who promised. "By myself have I sworn, saith the Lord, that in blessing I will bless thee, &c." By myself have I sworn, saith JEHOVAH—the eternal—all powerful—almighty God. I, the eternal God, have sworn, &c.

The change of person cannot alter the substance

of the blessing; the things promised are the same in an enlarged form, which Christ has formerly promised to Abraham. There is no change in the promises; they are only confirmed in a more distinct manner; but still they are in fact and in spirit the same as those, which have oftentimes before been vouchsafed to Abraham. And if these are acknowledged of Christ, how can the enlarged repetition be separated from him?

I am quite aware, that this mode of reasoning may have a face of pleading for a certain object, on which the mind had previously resolved, and of straining the sense of particular passages which seem to militate against the predetermined conclusion, to bring them within the range of the object desired. A subject of so grave a nature as the present, should be raised far above the reach of such a thought; its evil results might prove incalculable; since the natural revulsion in the reader's mind, if convinced of such an intention, might, in his aversion to that which he believed false, cause him to reject even that in it which was true. I cannot, however, feel that the argument has been really treated with any undue bias of this nature. It would be the merest idleness to expect that so intricate a question should be drawn forth with so even a thread, as to present no seeming entanglement; it is enough, that it should be eventually unravelled without severance. But on carefully reviewing what has been written on Abraham's temptation, I cannot persuade myself that other than a fair and legitimate use has been made of its points of adaptation to Christ as its overruler; a use which the revelations previously

made; its own nature; and the succeeding progress of the history reasonably and fully justify. The former history assuredly points to Christ; the statements which follow centre indisputably in the same Person; and were the apparent difficulty (for I regard it after all as apparent rather than real)—were it far greater than it may seem to the most sceptical, it would still be a more solid objection, that with so many statements, both antecedently and subsequently pertaining only to Christ, *this*, which was the real fulfilment to Abraham of the promised seed, should stand out alone without reference or connection with him.

Scripture is silent at this point in regard to Abraham; but the continuity which we require, is thoroughly preserved in respect of his descendants, both of Isaac and his son Jacob. Abraham had been gathered to his fathers. There was a famine in the land, where Isaac dwelt, and he went down to Abimelech, king of the Philistines at Gerar. While in that place, “the Lord * (JEHOVAH) appeared unto him,” forbade him to go down to Egypt, and commanded him to dwell in the promised land of Canaan. But the point which is the most valuable in this appearance is the distinct repetition of the promises which were made to Abraham; exhibiting in them the very conclusive fact, that while the person who now spoke was the same, he evidently acted upon his own sole authority. “Sojourn in this land, and *I will be with thee*, and will bless thee; for unto thee and unto thy seed, *I will give* these countries, and I will perform the oath which *I swear unto Abraham*

* Gen. xxvi. 2.

thy father. And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries ; and in thy seed shall all the nations of the earth be blessed."

I am loth to weaken the force of this extract by any comment ; its very simplicity is its strength ; and relying on that, I pass on willingly to the remarkable vision vouchsafed to the patriarch Jacob at Beth-el. By his father Isaac's desire, he journeyed towards Padan Aram, with the double purpose of escaping the aroused vengeance of his brother Esau, and of taking a wife from the daughters of his uncle Laban. His mind was disconsolate. He had sown a dissension in the house of his father, which to all human probability would never be healed. He had left behind him a brother, whose wrath might only be appeased with his death. He had relinquished to him the full enjoyment of that inheritance, to acquire which he had hazarded so much ; while he himself wandered solitary through that land which had been promised to his fathers :—a staff in his hand ; the earth his couch ; and heaven his canopy. In a hour so humiliating and so comfortless, Christ descends to him in a vision of an exceeding glory ; and renews with him, as the destined, though not actual heir of Isaac, the Covenant and promises which he had originally made to Abraham.* "He dreamed, and behold a ladder set up on the earth,—and the top of it reached to heaven ; and behold the angels of God ascending and descending on it. And behold the Lord (JEHOVAH) stood above it, and said *I am the Lord God of Abraham thy father, and the God of*

* Gen. xxviii. 12.

Isaac ; the land whereon thou liest, *to thee will I give it* and to thy seed ; and thy seed shall be as the dust of the earth ; and in thee and in thy seed shall all the families of the earth be blessed."

Comforted and sustained by the vision, Jacob proceeds joyfully on his journey. Many years pass over. He is blessed with great prosperity. His flocks and herds and camels are in such abundance, that the loss of his inheritance is scarcely felt. A numerous progeny has gladdened his marriage ; and, with one thought reserved—his exile from home—his heart is happy. The house of Laban too is blessed for his sake ; and both feel and acknowledge, that the Lord's hand is upon him in much bounteousness and favor. God throughout has been his counsellor ;—his refuge in doubt ; his protector in trouble. He has frequently revealed himself to him. He has supported him in his separation from Laban ; he has turned the heart of Esau in love and kindness towards him ; and given him during some succeeding years, a rest from his wanderings in the promised land, near the city of Schechem.* The treachery however, and cruelty of his sons in the slaughter of

* There is one revelation, which, though eminently remarkable, we have omitted in the text, for this reason ; that it may be open to question, whether the Being who appeared, was a created angel ; or Christ himself. I allude to the wrestling at Peniel. My own belief is, that it was Christ ;—which opinion is supported by the authority of commentators. The design however of this enquiry, is not forwarded by that instance ; although there is nothing whatever, that militates against it. Jacob was doubtful of the reception he should meet with from his brother Esau : and its object was to show by a forcible symbol, that he should prevail over his wrath in the coming interview. If therefore it were Christ, it makes for my

the Schechemites, disturb the tranquillity he has begun to feel ; and render a longer sojourn in that part of the land inexpedient. The time has again arrived, when, in the mind of God, a divine intervention of a more decisive character has become necessary. The language and the person are still the same. "And God said to Jacob, Arise, go up to Bethel and dwell there ; and make there an altar *unto God, that appeared unto thee*, when thou fleddest from the face of Esau thy brother."* The command was obeyed. The altar was raised : and sacrifices and solemn rites were offered to the God who had descended in the vision.

Now the command to raise an altar and to offer sacrifice to the very Being who had revealed himself, proves clearly, that he was no inferior or created angel,—the mere interlocutor between the patriarch and a superior power. He could not, under such a character, consistently with any notions of religion, have enjoined worship to himself ; while the fact of his *appearance* is alone sufficient, under the principles laid down, to prohibit any thought, which would hastily imagine him to be God the Father. We refer to Beth-el ; and joining the appearance now in question to the vision vouchsafed at that place, refer it at once, without question, to the Messiah. And beautifully under this idea does the subject open upon us on his arrival at Beth-el. God appeared again to him, and formally changed his name

views ; if an angel, it makes nothing against them. It might be wrong to pass it over altogether ; and for the reason given, I have rather named it in a note, than in the body of the narrative.

* Gen. xxxv. 1.

from Jacob to Israel. “And God said unto him, *I am God Almighty*; be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which *I gave Abraham* and Isaac, to thee will I give it, and to thy seed after thee will I give the land. And God went up from him, in the place *where he talked with him.*”*

An interval of nearly thirty years takes place before the next revelation; during which, those events in the life of Joseph transpire, by which the Israelites became at first sojourners, and eventually captives in the land of Egypt. The famine has pressed sore on the family of Israel. They have been relieved from the granaries of Pharaoh. Joseph has been made known to his brethren; and his father, at his earnest entreaties, has consented to leave the land of Canaan for a season, that he may again behold the countenance of his best-beloved son: but passing, and very natural doubts, fell on his mind, whether he should be justified in departing from the country which had been appointed as his home, and had been promised to his posterity, on a journey beset with perils, and to a kingdom from which he had, in former life, been prohibited. We are led to infer this from the terms of the vision with which he is assured and comforted in his journey to Beer-sheba. It would seem to have removed an apprehension, which had previously disturbed him. He raised an altar, and offered sacrifices † “unto the God of his Father Isaac. And God spake unto Israel in the visions of the night, and said, Jacob,

* Gen. xxxv. 9.

† Gen. xlv. 1.

Jacob. And he said, Here am I. And he said, I am God; the God of thy father; fear not to go down into Egypt; for I will make of thee a great nation. I will go down with thee into Egypt; and I will also surely bring thee up again."

If in the last vision, as was said, the subject opened beautifully in regard to the *person*; in the present it confirms again the great extent of his *power*. We refer to the declaration made to Abraham* of the captivity of his descendants in Egypt, and claim an identity both of person and authority in Him, who spake then to the Patriarch; now to Israel; and who brought up their posterity from their bondage in the land, whither, by His permission, their progenitor was now proceeding. If Christ be the Being who authorized the descent, he must also be the Redeemer who led them forth; and the connexion is thus preserved entire, not only during the four centuries of the captivity; but during many succeeding ages at least, after their re-establishment as a nation, in the promised land. Allow him once to intervene, and at what point shall the separation commence, between his acts of authority, and those of God the Father. At what point could the series of promises be broken off, all of which have the same character; the same language; the same substance; and the same end? Again we conclude all of Christ; and as if to fix the impression unalterably on our minds up to this period, the last words of the Patriarch declare that his Redeemer, and his Comforter, —the God of his fathers,—was the angel,—the Messiah. In his last blessing on his grandsons, Ephraim

* Gen. xv. 13.

and Manasseh, he thus confesses his faith: "*God, before whom my fathers Abraham and Isaac did walk; the God which fed me all my life long unto this day; the Angel which redeemed me from all evil*, bless the lads; and let my name be named on them, and the name of my fathers, Abraham and Isaac."*

Div. II.

We have at length reached the period, when the promises of Christ, which in their most extended sense had only received a partial accomplishment in the lives of the Patriarchs, shone out in their fullness under the legislation of Moses. The seventy persons who went down into Egypt with Jacob, have grown into a great nation. The land was filled with them; and so powerful had they become, that the king of Egypt confessed with great alarm, that the children of Israel were "more and mightier" than his own subjects. But although they had multiplied to this extraordinary degree, the monarch had no difficulty in bringing them into subjection, and keeping them in the most abject state of bondage. Their minds were peaceful; they lived separate from the Egyptians in their allotted land of Goshen; they mixed not in their wars and tumults; and followed still, like their forefathers, the tranquil life and occupation of shepherds. They were hence, proba-

* Gen. xlviii. 15.

bly, unfitted to resist the encroachments of their oppressors, until they became the victims of so complete a tyranny, that it was wholly impossible to shake it off, unless supernaturally assisted. They cried therefore unceasingly to the Lord; "And God heard their groaning, and God remembered his covenant which he made with Abraham, Isaac, and Jacob." * He looked down upon the oppressed nation, and had respect unto them.

Moses at this time kept the flock of Jethro his father-in-law, the priest of Midian. He had pastured them in the plains at the foot of Mount Horeb. Forty years had passed, since he had fled from the court of Pharaoh in which he had been educated. The tranquillity of those years had calmed his passions, and matured his reason. He had from the first been destined by God as the deliverer of his people, and the time had arrived, when he had become equal to the embassy. The visible power of God, which had been so long withheld from the faithful was again manifested. Moses was the person to whom it was revealed. "*The Angel of the Lord* (JEHOVAH) appeared unto him in a flame of fire out of the midst of a bush; and he looked, and behold the bush burned with fire, and the bush was not consumed."

Struck with the sight, Moses left his flock, and turned aside to see why the bush was not burned. "And when *the Lord* (JEHOVAH) saw that he turned aside to see, *God* (ELOHEEM) called unto him out of the midst of the bush, and said, Draw not nigh hither; put off thy shoes from off thy feet, for the

* Exod. ii. 24.

place whereon thou standest is holy ground." The "God" who spoke is manifestly the "Angel" who appeared;—the terms are synonymous. "Moreover he said, (*the Angel said,*) I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; *for he was afraid to look upon God.* And the Lord (JEHOVAH) said; I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows: and I am come down to deliver them out of the hand of the Egyptians, and *to bring them up* out of that land into a good land, and a large, unto a land flowing with milk and honey."

This is simply a Scriptural statement; and is of a character so plain in itself, and so much in unison with the reasoning that we have previously gone into, that we feel disinclined to add a single word, under the idea of strengthening it. We pass on; for it is immediately subsequent to this passage that we find, in answer to a question of Moses in regard to the name by which he should be addressed, that memorable confession,—*by the same angel*—"I AM THAT I AM. Thus shalt thou say to the children of Israel, I AM hath sent me unto you. . . . This is my name for ever, and this is my memorial unto all generations."

The angel was self-existent and eternal; he possessed in himself the incommunicable name of God. He had possessed it from everlasting; and it was his memorial to all future generations. We have in this avowal, as we conceive, a direct and simple intimation, that the representative of Jehovah (in

whom dwelt the fulness of the Godhead) to the Jews, is Christ, the Redeemer to the Christians. With this declaration of his Divine Nature in our minds, we turn to Christ's own language in answer to the captious questions of the Jews, as recorded by St. John. It is given in precisely the same form of words as that used to Moses: "Verily I say unto you, before Abraham was I **AM**."

In obedience to the command, Moses appears at the Court of Pharaoh. He demands the release of the captive and oppressed nation on the authority of "The Lord God of Israel." The proud and haughty monarch denies the authority, and casts forth the supplicant with menaces from his presence. The burthens under which Israel groaned are increased; and Moses, almost in despair, remonstrates with the Lord, who had sent him on the hopeless embassy.

The Lord comforts him in his distress of soul; renews his promises of succour and future triumph: and that he may remove every lingering doubt and hesitation from his mind, reveals to him His real unchangeable character and attributes (which is meant in his solemn designation of himself, as **JEHOVAH**) in a manner, which he had not heretofore done to any of the Patriarchs, to whom he had been made known. "And God spake unto Moses and said unto him, *I am the Lord* (**JEHOVAH**). And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name **JEHOVAH** was I not known unto them. And I have also established my covenant with them, to give them the land of Canaan, that land of their pilgrimage, wherein they were strangers. . . . Wherefore say

unto the children of Israel, I am the Lord, and I will bring you out from under the burthens of the Egyptians; and I will be to you *a God*; and ye shall know that I am the Lord your God, which bringeth you out from under the burthens of the Egyptians.”*

It would be superfluous to analyze the plagues inflicted on the Egyptians, by the hand of Moses; inasmuch as the Power which wrought them has been sufficiently manifested in the person who commanded them. There is not a single syllable, which would induce any idea of change or succession of any other Being, from the conversion of the waters into blood to the slaughter of the first born. All is of uniform and simple narration. Each miracle recorded depends upon that which has preceded it; and the Israelites, under the visible protection of the pillar and the cloud, march forth out of Egypt under the real agency of the Angel, by whom their deliverance had been both planned and matured. “And the Lord (JĒHOVAH) went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.”†

But though they had left the dominions of Pharaoh, they were not safe from his pursuit. He repented of his concessions to them. They seemed to his perverted judgment, to be entangled in the wilderness. He burned for revenge; and collecting every force which Egypt could send forth, he hastened and overtook them in their encampment on the shores of the Red Sea. The Israelites were unarmed. They had set forth a nation of slaves, just emancipated

* Exod. vi. 3.

† Exod. xiii. 21.

from their servitude. They had come from their pastures and their brickfields; and though, by a special providence of God, laden with silver and with gold, and with jewels, they had yet departed without arms, or the implements of warfare. Despair seized at once on the multitudes. They were enclosed in a wilderness. The sea was before them; the strength of Egypt in their rear; and they cried bitterly against Moses, in that he had induced them by false pretences,—as they imagined—to leave the safety, even though it were the safety of servitude, of Egypt.

Then was it, that one of those words of expression occurs, which are used with such frequent interchange by the great legislator; and which perhaps, by an exterior and superficial ambiguity, prevent the instant adoption of the opinions which we advocate.

Moses entreats the Lord for immediate succour to the Israelites; “And the Lord (Jehovah) said unto Moses; Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward; but lift thou up thy rod, and stretch out thine hand over the sea and divide it; and the children of Israel shall go on dry ground through the midst of the sea. And I, behold I will harden the hearts of the Egyptians, and they shall follow them; and the Egyptians shall know, that I am the Lord, when I shall have got me honor upon Pharaoh, upon his chariots and upon his horsemen.”* Now the Person here invoked is *the Lord*; but immediately consequent upon this command, and indeed in connection with it, is added; “And *the angel of God* which

* Exod. xiv. 13—17.

went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face and stood behind them." It might seem, unless we kept the whole narrative of Moses in view, and closely analyzed it, that "the angel of God" was a Being different from, and subservient to "the Lord" who had previously uttered the command. He might seem a ministering angel of God; or if received as Christ, might be held as Christ giving effect to the will of his Father; who was designated as "the Lord." But this is the very principle which we most urgently contend against; and which we consider to be one of the most injurious to the cause of Divine Truth. It confuses. Tried however by the test which has been applied throughout, the seeming division into two agents vanishes, and "the Lord" and "the angel" stand forth in plain simplicity, one and the same. We refer to the passage quoted from the thirteenth chapter, and find the guide who went before them in the pillar of fire was *the Lord* (JEHOVAH); and consequently when "*the angel of God*" which went before the camp removed, &c., it could by possibility be no other than the self-same Person. The comparison of the two passages brings out at once the required identity. And if even this should seem insufficient, it is ascertained to a moral certainty immediately afterwards; for having said, that "the angel of God went behind them in the pillar of fire," Moses states that in the morning watch *the Lord* looked unto the host of the Egyptians through the pillar of fire, and troubled the Egyptians.

We cheerfully leave the implied doubt to this con-

clusion of Moses, and give our next thought to the Delivery of the Law from Mount Sinai. The intermediate narrative is of a tenor remarkably even and direct ; and presents no resting place for the ingenuity of an objector. The Israelites have passed the Red Sea ; and have been conducted through the wilderness to the plain at the foot of Mount Sinai. It had been determined in the divine counsels, that this spot should be rendered memorable and sacred to the most distant generations. It was here, that Moses had been first called to be the deliverer of Israel. It was here, that the Jews may be said first to have really dated their existence as a body politic. It was here, that the Law was to be given, which in its principle and spirit should eventually be binding upon every nation under heaven. We rest greatly on the Revelations of Sinai ; in that we feel them to be the great test of the truth of our adopted system ; the perfect establishment of which, will render every subsequent manifestation and interference, as depending upon these, of comparatively little difficulty.

The giving of the law in the opinion, I believe I may say, of the generality of men, has usually been attributed to God the Father. It was the "*dignus vindice nodus*"—of Scripture. It was the Law of the Father, given by Him as a preparation for the law of his Son. And it may—I know not—it may be said :—The truth of the former reasoning is admitted ; we allow that Christ has hitherto been the means of communication from the Father of the world. He has prepared the way for the religious incorporation of the Jews as a nation ; but now the

time has arrived for the intervention of the Father. He accepted the mediation of his Son for mankind; he has tended over the welfare of the world, through the agency and ministration of his Son; and he now descends (as in an event worthy his descent) to give the Law through which alone the mediation of the Son shall be effectual; the Truth preserved; and Man be reconciled.

We feel, therefore, that the delivery of the law is the test by which the theory must mainly be adjudged; and are proportionately careful that the connection should be closely preserved between all that has previously taken place to the ascent of Moses on the Mount, and that which arose in the world after that event. We give the utmost latitude to the prepossession to which we have alluded, and allow every weight which can be attributed to the probability of the Father's intervention; but still the course of the history, under the views of the present enquiry, is unbroken; complete, and consistent with itself; and however strong the prepossession, it cannot alter the opinion.

The angel then of the Lord who first called Moses on the Mount and anointed him the Deliverer of his own people from the tyranny of Egypt, has accompanied him through the wilderness, until they have reached the holy Mount; where, in accordance with his prediction, they should "serve God." * Having encamped upon this plain, Moses, by a divine impulse ascended the mountain; or as it is recorded in his own language, "went up to God. †" And the Lord called unto him out of the mountain, saying;—Ye

* Exod. iii. 12.

† Exod. xix. 3.

have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: *for all the earth is mine*; and ye shall be unto me a kingdom of priests and an holy nation; "These are the words which thou shalt speak unto the children of Israel."

It will be observed, that in these verses, there is not only a direct continuation of authority, but that it is exhibited in the very strongest and most satisfactory manner. The authority which is now shown, is made, by an appeal to the past, to depend on an influence which has already been acknowledged. The Lord appeals to the nation of Israel; and as an inducement for their obedience to the statutes and ordinances he is about to impose on them, urges on their recollection the benefits and services they had already received from him. It is impossible to read these expressions; "Ye have seen what *I did* to the Egyptians," &c., and not feel that He who recalled those events to their minds was the Being who had actually wrought them. The angel—Christ—who had wrought, was the Lord—Christ—who now spake. And thus the very principle which is required is again delivered in terms the most forcible and consistent.

Nor indeed is this the only result which is gained from this reception of the passage; but another principle, of which we stated our belief in the outset, acquires a remarkable confirmation, in regard to the universal authority over the earth, which we sup-

posed to have been confided to Christ. If the Son is the giver of the Law to Israel; he gives it under the sanction of an unlimited dominion. He gives it as one who has the power to enforce it. He gives it as one, who having had the direction of the means, through which his chosen were incorporated into a nation, extends his dominion into time to give free scope to his enactments. He is one, in short, who acts in the full strength of his own power. What is his language? "*All the earth is mine*; and ye shall be unto me an holy nation, &c." We may require additional and reiterated proof, in order that our minds may be brought into full subjection to this view of Christ's supremacy:—but we can scarcely require any, which shall be of a more close and decisive character. "If ye will obey my voice indeed, and keep my covenant, *ye shall be* a peculiar treasure unto me above all people; for all the earth is mine."

In the examination however of the Revelations on Mount Sinai, a third principle is brought out in singular strength, which according to the axioms already laid down, will still further restrict their operation to Jesus. We allude to the saying of Christ, which affirms no man to have seen the shape or heard the voice of God the Father.

When Moses had descended from the conference we have just detailed into the camp, he called together the elders of the people, and laid solemnly before them the commands and promises which he had himself received from the Lord. The elders spread them abroad, and made them known to the whole nation. One single feeling actuated them. They bent in faith. They acknowledged the God of

Abraham ; they avowed openly to a man “all that the Lord hath spoken, we will do.” The required concession made,—and made so universally—the design of God was more unreservedly disclosed. Moses again ascended the mount ; and “the Lord said ; Lo I come unto thee in a thick cloud, that the *people may hear when I speak with thee*, and believe for ever.”—That the people may hear when I speak with thee !—and yet Christ has asserted plainly, distinctly, and unanswerably, that no man hath heard the voice of God the Father at any time ! But *did* they hear ? Is it to be interpreted in the broad and lax mode of speech, which is usual with Oriental nations, and which is to be borne in mind in many parts even of the Bible itself ?—Let the corresponding passage—the completion of the promise—give the answer. It is perhaps the very finest, taking all the circumstances into the mind, which is to be found in any part of Scripture. “And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud ; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God ; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire ; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and *God answered him by a voice.*”*

* Exod. xix. 16.

Now give any latitude whatever to this passage ;—receive it in any mode that we will, and the fact will still remain, “ Moses spake, and God answered him by a voice.” Let it be supposed that it was not a human voice (which I do not conceive that the passage, joined as it is with the sixth verse “ that the people may hear when I speak” will admit)—but let it be supposed that it was under any sound or modification of sound which may occur to the mind ; and still I do not see how that sound which was returned in answer to the speaking of Moses, and was intended to be received and heard as the voice of God by the assembled nation of Israel, could without a miserable trifling with ideas and language,—not to say, evasion—be understood otherwise than as the voice of the Deity. It makes no difference to this reception of the passage, *how* the voice was conveyed ; *what* the sound, or what the accent ;—it was promised that the people *should hear when God spake* ; and when in answer to that promise, they *did* hear, I receive it necessarily as the *voice of God*. And indeed, what does Moses himself in his recapitulation to Israel of the glories of their Lord, and on a severe exhortation to refrain from idolatry, announce to them ;—the passage has before been referred to—we repeat it, as singularly applicable to the present question : “ Ye came near, and stood under the mountain ; and the mountain burned with fire unto the midst of heaven ; and the *Lord spake* to you out of the midst of the fire ; ye *heard the voice of the words*, but saw no similitude, only ye heard a voice.” In what manner are words to be received, if these can be frittered and explained away into an

assertion, that all this might have happened and been heard ; and yet that no voice of Deity met the ears of the assembled Israelites at Sinai ? We reject at once, the forced and unnatural comment, and recur boldly to our statements, and add this scene as a corroboration of our opinion that it was Christ who descended ; Christ who gave the Law ; Christ who spake, and whose *voice was heard* both by Moses and the people.

It is in the strength of this conviction, drawn fairly from these declarations, that we take into our thought a portion of the laws and statutes, which were entrusted at that time to Moses. Called up into the mount, as we have seen, he held conference with God, in the phrase of Scripture "face to face." He proclaims to Israel, on his descent, the judgments, promises and ordinances which he there received.—I would ask, in passing, in what state will the objector place him during next forty days, in an apparently open revelation of God, so that he can neither be said to have seen nor have heard in the presence of Deity ?—But to proceed :—in the conclusion of these laws which he received, we find an intimation, heard from God himself, that He would not lead them in person through the wilderness into the promised land ; but would do it through the ministration of an angel. This, in itself, would give rise to the single remark, that Christ having clearly revealed his power in the preparatory annunciation to the patriarchs, and firmly established it in the delivery of the Law, thought fit to entrust the execution of the details to a ministering attendant ;—one of the created angels.

But the terms in which this determination is given, do not, in the opinion of the commentators of Scripture, admit of such an exposition; and the generality, if not all, unite in the opinion that the angel who was promised to be sent was Christ, the Son of God. And in this, is exemplified the notion which we have endeavoured so earnestly to anticipate and guard against: — namely, that God the Father gave the Law, and confided the execution of it into the hands of the Son. The passage alluded to is as follows: “Behold I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine angel shall go before thee, and bring thee in unto the Amorites, and the Hittites and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites; and *I will cut them off.*”*

It is said that the ideas conveyed in these verses, are of a nature which can only be applied to the Son of God. It is said, that the promise of such extensive power, could only be spoken of the second Person of the Godhead, and that, therefore, the *Father*, in giving the Law to Moses, stated to him that Christ, his Son, should lead them into Canaan. The part of the sentence, which is chiefly marked out in this opinion is this; “Beware of him and provoke him not, for he will not pardon — *for my name is in him.*”

* Exod. xxiii. 20.

But really, without arguing from any foregone conclusion, I cannot see that this passage is either calculated to destroy the effect of all the evidence which has preceded it; nor that it is of that incontrovertible power that it should crush our views.

Christ states to Moses, that after the Law shall have been delivered, he will send an angel to guide them and bring them into the promised land. He states that he will receive full dignity and authority from Himself to be their conductor; and that the Israelites, — a rebellious and stiff-necked generation at best, — may not lightly esteem nor spurn his presence, he warns them to beware of him and obey him; for that His name was in him;—that is, he had communicated so much of his own Majesty to him as his ambassador, that, if they transgressed His own commands, through disobedience to his authorized Vicegerent,—he the Vicegerent would not pardon,—nor would God himself pardon their offences. If we suppose an authority equal to the requirement, committed even to a created angel, I see not that there is any virtual objection to such commission, that the expression should be used “my name is in him,” understanding by “the name” the divine dignity and authority;* nor do I conceive it, of itself, to be inconsistent with such a breadth of power, that it should be said of the angel “he will not pardon

* I can lay very little stress on the opinion which would insist upon the verbal acceptation of the term, — independent of other evidence, — and argue that because the name of the Deity was in him, that therefore the angel must be essentially God; — in fact one of the spiritual essences of the Eternal. Such a notion could, at least, scarcely be entertained by the Jews, without trenching very closely, with *their* ideas of God, on a plurality of Deities.

your transgressions." It must be recollected after all, in such a case, that the command was given in the manner in which it would possess the greatest moral force over those with whom it was to act; and that if they would disobey God himself, they would have less scruple in opposing a guide whom they regarded as endowed with an inferior, and as they might think an authority, too weak and inefficient to inflict punishment. Receiving him therefore as an angel, they looked on him as one, fraught for the time, with the supremacy of God.

But in regard to their conduct by an angel into the promised land, we find the same fact repeated in the 33rd chapter, where the Lord, indignant with his people on account of their worship of the molten calf, refuses to be their personal guide, and menaces them henceforward with the ministration of an angel. "Depart," he exclaims to Moses, "and go up hence, thou, and the people which thou hast brought up out of the land of Egypt . . . and I *will send an angel before thee*, . . . for I will not go up in the midst of thee; for thou art a stiff-necked people: lest I consume thee in the way." But strong as in either instance was the threat, it *was not put into force*. Like innumerable other denouncements of God in Scripture, which seem to menace men with instant and irremediable destruction, they are only fatal, except when not averted by prayer or intercession or repentance. In the case just quoted, the threat is averted by the earnest prayers and intercession of Moses. He entreats the Lord for Israel. He intercedes with strong supplication; and in the end prevails in obtaining a revocation of

the decree. "My presence *shall go with thee*," exclaims the Lord in answer, "and I will give thee rest."

It is rather with *the fact*, than with the *motive*, that we have to deal: and although we may easily discover reasons why Christ, knowing the hearts, the guilt and the tendencies to guilt of his people, should threaten them with a withdrawal of his presence, in order that, through an apprehension of such a desertion, they might be brought the more readily to themselves; yet the true point at issue is, whether an angel, or whether the Lord himself went up with Israel into the land of Canaan. If *an angel* directed their progress, it may be a matter of great moment to reconcile that mode of guidance with the promises and revelations of Scripture; but if *the Lord* went up in his own person, it seems of little importance to dwell at any length on that, which in reality did not happen:—or in other words, the *menace* of an angel's guidance, with the *actual* presence and authority of that angel.

The subsequent history admits of no doubt whatever that Christ himself preceded the Israelites in the pillar of the cloud. In accordance with his oft-repeated assurance, he was their sole Deliverer unto the termination of their labors; and it seems to us a sufficient reply to the question which has been just mooted, that *had* an angel taken the conduct of the nation from the hands of the Lord who had hitherto presided over them; *had he* assumed the requisite power instead of that Being who had conversed with and given the Law to Moses;—it would *then* have been time—(for it would have been absolutely ne-

cessary)—to have reconciled the declaration with the fact; the delegation with the person;—but standing as it does, in the mere light of a threat, which almost immediately afterwards was remitted on the intercession of Moses, it seems scarcely to merit a discussion at all, save under the simple view of anticipating a possible objection.

Let the opinion however stand for the moment, that it was God the Father, who in the first instance named—that is in the 23rd chap.—promised an angel in the person of his Son. Be it so. God the Father was neither seen nor heard at any time. That is the broad Scriptural principle. But what is stated on the descent of Moses from the Mount? * The Israelites receive the Law with loud praises and thanksgivings; and confirm these expressions of their feeling with vows and sacrifices. “All that the Lord hath said,”—they exclaim around altars—“will we do and be obedient.” Moses ratifies the solemn covenant between Israel and their God, in the blood of the victims. Upon the completion of these sacred rites “Moses and Aaron, Nadab and Abihu and seventy of the elders of Israel went up; *and they saw the God of Israel*; and there was under his feet as it were a paved work of a sapphire stone; and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand; also *they saw God* and did eat and drink.” They saw that is,—and did yet live. Not indeed the fulness of the divine glory; for that “no man can see and live;”—but they saw the emblems and

* Exod. xxiv. 7.

the tokens of the visible presence ;—saw such external marks of the spiritual essence of the Deity, as they saw on no other occasion ; and which, in the greatness of the disclosure, (however remote and inferior to the true radiance of the Deity) yet authorized the affirmation, that they saw the God of Israel. The idea conveyed to the minds of the priests and the seventy elders who accompanied them, must have been, and evidently *was*, that they had seen the Spiritual Essence of the Deity revealed in symbols to their outward senses. A Spirit hath neither form nor limbs ; and can therefore be only manifested to man in his present state under symbols ; but if these are displayed to him, as representing the Deity, I receive them under that character, and in having beheld these, assume that I have seen God. Why should the Deity be less seen in one form than in another, if having no form by which he may be delineated in his true essence and majesty (seeing that as a Spirit, he pervades every portion of unlimited space—the *universe* in its most extended sense) he contracts, as it were, a portion of his Spirit into a visible form, or figure, or emblem, and declares that man in seeing that, beholds the Deity ? Christ, in his Divinity and participation of every quality of the Godhead, was alike uncircumscribed by form or substance as the Father himself ; but shall we say, that Christ was never seen by man, because he was only seen in the human form ? The question is, whether he was seen *at all* ; not whether under one form or another. If he was seen by Abraham, when he entertained the three angels, previously to the destruction of Sodom, he was as much, and *no more*

seen in that form, than when seen by Moses in the flame of fire in the bush. The one form was no more peculiarly *his*, as God, than the other; but the sentient and intelligent spirit was, in both cases, contracted, as it were into a focus, and in listening to that spirit, and in beholding that external form and symbol, both Abraham and Moses, assuredly beheld God. What should we say to a man, who should assert that no human eye had ever looked on an angel or heard an angel's voice; because the human form in which they had descended was not an angel's, and the human voice with which they spake, was not that appropriated to angels in their own seat of Heaven? If he allowed that a supernatural agency had been manifested at all, should we not ridicule the special pleading, which would fix on such points as an objection against angels having been seen or heard at all? In truth it makes no manner of difference, in *what* the outward resemblance may consist. God is a Spirit: and *some* external form is necessary to be used, because of the extreme imperfection of our senses. Let it be fire;—a cloud;—a halo of glory; an angel;—it is a form chosen by the Deity as being adapted to our powers; and the voice proceeding from that resemblance, adapted for the same reason to our language and uttered by apparently human organs, is plainly and manifestly the voice of God.

There can indeed be no question, that the idea which was intended to be given to the elders was the *visible presence of the Deity*;—their terror and alarm sufficiently indicate it;—a presence more perfect and defined than had been displayed in the pillar and in the cloud; and we come again and

again to the conclusion, that when the elders were received into the Mount, *they saw God*;—even though they saw only a part, —and that a very inferior part of his divine glory. But the reasoning which we have pursued in regard to this topic, is wondrously supported, when adapted to the memorable request unto God of Moses, that “he would show him his glory.”

God does not refuse to manifest himself to his favoured prophet; but states, in answer to his prayer, that it would be impossible to his human nature to see him in the full effulgence of his Majesty. “Thou canst not see my face,” he replies, “for no man shall see my face, and live. Behold,” he adds, “there is a place by me, and thou shalt stand upon a rock; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and I will cover thee with my hand, while I pass by; and I will take away mine hand, and *thou shalt see my back parts*; but my face shall not be seen.” *

The marvellous deed took place; — God was beheld by Moses in a portion of his glory; — but if this were the case, how could it be said of Moses, that he had not actually *seen God*. If this were the Father, how could it be declared, that no man hath seen him “at any time.” If this be acknowledged, how could it have been *the Father* who twice said to Moses, “I will not go. Mine angel shall go before thee, &c.”

We pass designedly over an infinite number of cases, in which Christ personally ministered to men;

* Exod. xxxiii. 20.

recorded in the Books which treat of Israel's journey through the wilderness ; that the attention may not be wearied by a long succession of facts, which multiply the evidence without increasing its force. Both the mode of interposition, and the terms in which it is noticed are, for the most part, precisely similar to the general tenor of the past history. They involve no new principle ; and merely carry on the mind in the same impression, whether of assent or disapproval, which it has received during the previous course of the investigation. The person is unchanged. The angel, — the Lord, — who has led them from Egypt, in accordance with his promise to Israel, still continues his direction ; — still leads ; — still governs ; — still blesses ; — still inflicts justice on their transgressions. His presence still goes with them, as he promised, and the Lord himself is the Redeemer of his people. We therefore omit them ; contenting ourselves with those which seem to present, either some new feature, or one which possesses some more than ordinary power.

There is however one point, which, though an exception to this rule, in that the mode of revelation is not dissimilar from others which have been already discussed, we cannot refrain from bringing forward, for the sake of the forcible comment with which, even by Jewish writers, it is supported.

In a very early stage of the progress of the Israelites, while they abode at Hazeroth, Miriam and Aaron, jealous, it would seem, of the authority of Moses, and instigated by a petty vanity, (that we may not characterize it more pointedly,) sought occasion to oppose him, and to lessen his influence

amongst the nation over whom he ruled. It would seem, that they endeavoured to raise a faction against him; and as, from his perfect integrity, they could not procure any grounds of accusation against him personally; they sought it on the pretence of his marriage with a stranger. They spake against him because of the Ethiopian woman whom he had married. "And they said; Hath the Lord indeed spoken only to Moses? hath he not spoken also by us? — And the Lord heard it." * However deeply he may have felt the injustice, Moses would not take vengeance on his own blood; and would have passed over the indignity in the consciousness that it was unmerited. He trusted in the righteousness of his own cause; and felt sufficiently strong to disdain the opposition which was founded on false principles. But the insult in reality was directed not so much against Moses as against God. He had appointed Moses the leader of the nation; and his own decrees were attacked, when that appointment was set at nought. It was a juncture in which it was right that he should intervene to vindicate his own glory. The Lord was wroth. "He came down in the pillar and in the cloud, and stood in the door of the tabernacle;" and calling Aaron and Miriam from their tents before him, said; "Hear now my words, If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak to him in a dream. My servant Moses is not so, who is faithful in all my house. *With him will I speak mouth to mouth, even apparently,* and not in dark speeches; and the *similitude of the Lord shall*

* Numb. xii. 2.

he behold; wherefore, then, were ye not afraid to speak against my servant Moses? And the anger of the Lord was kindled against them; and he departed."

His judgment fell instantly on Miriam, as the chief instigator of the faction; and she became a leper. It is not however either to the fact, or to the judgment by which it was followed, that we wish, as we have said, to draw the attention; but to the remarkable terms in which God himself declares that he manifested himself to Moses.

Now in the opinions of the Jewish Rabbies, Moses, on many accounts, excelled every prophet who had arisen from the nation. They have pointed out a variety of principles, in which the Divine disclosures to him differed from those which he vouchsafed to other prophets. And amongst these is a confirmation of the fact, to which our argument tends; — that, while the senses of other men in the season of their inspiration were bound up, and they received the divine counsel in dreams and visions; the senses of Moses were perfectly open, and that he conversed with and received the laws and will of God "face to face, as a man speaketh with his friend." It is under this impression, that they revere him far above every other prophet; and receive his laws with an implicit faith, which admits of no particle of doubt in the very severest and most difficult laws which he has bequeathed to them.

It is true that this is at best but an opinion, and of no other authority, than as it is fairly deduced, but it is of this value, that it is an opinion, given by the universal consent of men, who drew their in-

ferences from a close and accurate comparison of their revered Legislator with other prophets, whom they also religiously remembered ; and who, in the conclusions which they came to, had no feeling of the impossibility of the personal appearance of the Almighty ; which on the word of Christ himself, we, as Christians, are bound to entertain. They saw that there were circumstances in the spiritual intercourse of Moses with the Deity, which were totally unlike,—in that they were superior to those which happened to any other man, who had existed upon earth ; they saw, that the language in which he announced the miraculous interference of the Deity to himself, was such, that no other prophet, priest or teacher, had dared to use. They saw that there was a decided interval between him, and the most exalted prophets ; and which only admitted of the belief, that Moses conversed with the Eternal openly ; heard his voice openly ; and possessed that degree of favour in his sight, as could only be rightly expressed in his own words, that God spake with him as man to his friend.

I would in this place venture to make a remark, in confirmation of this view of the Rabbies. Moses desired to see God in his full glory. But he had been with God in the Mount forty days ; and I cannot but think, that this request to see the Deity in a full and open revelation of his Majesty, presupposes his having seen him already in some lesser degree of glory. I cannot think that Moses would have preferred the request to see him in his celestial greatness and splendor, unless he had conceived it possible, from some previous knowledge, that he

might see it fully revealed, and yet survive it. But to resume :—

The forty years of Israel's wanderings have almost past. They have left the wilderness, and have "pitched in the plains of Moab, on this side Jordan by Jericho." Balak, the King of Moab was terrified at their approach. He had heard of their victories over the Amorites; and he trembled for the stability of his own throne. He was in a great strait; he felt that his own armies were not equal to cope with the arms of Israel. His allies were stricken with a like fear; and seemed less capable of counsel, the more imminently the danger pressed upon them. In this extremity, he followed the natural impulse of a weak and superstitious mind; and hoped that he might prevail by divinations and enchantments, when he could neither hope to prosper by the justice of his cause, nor the potency of his resources. A prophet, Balaam, who united in himself the fame of righteousness with the feeling of venality, was the refuge of the alarmed monarch. An honourable embassy of the elders of Moab and Midian, was speedily despatched unto him. "The rewards of divination were in their hands;" and they were urgent with the inspired seer, to set forth to the Court of Moab, charged with curses and maledictions on the heads of the hated Israelites.

The character of Balaam is without the subject of our present enquiry. He had formerly been inspired; he might then have been righteous; and the fame of that former goodness might have survived the wreck of his right principles. However this might have been, he saw that, however his own

heart and feelings might have been inclined of their own free will towards the king of Moab, and the splendid rewards which he had transmitted to him, he yet could not curse those whom God had not cursed; and that if Israel *were* his chosen people, he had no power whatever effectually to oppose them. His reply then, was as became his character as a prophet. "Lodge here this night, and I will bring you word again, as the *Lord* shall speak unto me."*

The hope of Balaam was not falsified in the result. He expected an intimation of the divine will, and it was given to him. "And *God* came unto Balaam, and said; What men are these with you?" The prophet declared the ambassage of Balak, and the hopes which the monarch entertained of prevailing against Israel, when they should be laid under a prophet's curse. "And God said; Thou shalt not go with them; thou shalt not curse the people, for they are blessed."

This prohibition was evidently given to Balaam in a vision of the night; and it is by no means necessary, that he should have either seen any form or heard any voice; and consequently there is nothing in the fact itself, which prevents it from having been delivered by God the Father. And in the second vision which the prophet beheld,—when Balak, finding that he refused to come, had sent a more honourable embassy to entreat him,—the same person is introduced, in precisely the same manner, as giving a reluctant and limited permission to go. "And God came unto Balaam at night; and said unto him; If the men come to call thee, rise up,

* Numb. xxii. 8.

and go with them; but yet the word that I shall say unto thee, that shalt thou do."

Balaam, however, exceeded the permission that was given to him * "And God's anger was kindled against him because he went; and *the angel of the Lord* stood in the way for an adversary against him." If, now, we have allowed *the possibility* of the Father's interference in the former instance, the history in the passage just quoted reverts to its usual current, and preserves its consistency. We therefore receive "God" in the one part of the sentence, to be "the angel of the Lord" in the other. The form of the expression, it is true, seems to present two distinct persons; — the Angel; and the God, whose minister he was, and whose wrath was kindled; — and had the narrative stopped at this point, the identity contended for might have been open to question. But proceeding with the history, we find, that when Balaam at length himself saw "the angel of the Lord standing in the way, and his sword drawn in his hand;" — when he was severely reprov'd by him for the pertinacity in evil which he had displayed through the whole transaction; and when in fear and trembling he offered to return to his own house, regardless alike of his own wishes, and the entreaties of the king of Moab; — we find the angel addressing him in these remarkable terms: "Go with the

* It is not very clear how he exceeded it. The most probable solution appears to me to be this; that God said, "If the *men come to call thee, go.*" Having all along expressed his strong disapprobation, he gave at last a *conditional permission*; — but Balaam rose up eagerly of his own accord; anticipated the messengers; sought them out; and went with such ill-feelings, that God's anger was kindled against him.

men ; but only the word that *I* shall speak unto thee, that shalt thou speak."

Now what was this "word" which Balaam was to utter by the inspiration of the angel? Truly some of the most extraordinary prophecies which are to be found in the Old Testament ; prophecies of singular weight and extent in regard to the future destinies of Israel ; and amongst them the great and glorious prediction, — under all circumstances, the most remarkable perhaps in the Bible, — the designation of the Messiah under the emblems of the "Star which should come out of Jacob, and the sceptre which should rise out of Israel." I confess I can scarcely understand, how, in accordance with the usual mode of procedure in Scripture, an inferior ; a created angel ; the mere messenger of the Eternal, could *inspire* the mind of a man with stores of prophetic knowledge in the manner in which the angel is stated in the context to have filled the mind of Balaam. The gift of prophecy in Scripture is usually attributed to the agency of Divinity ; the peculiar province of Divinity ; and which, when supplied, is received as the gift and the operation of the Almighty. I can easily understand an angel, as the angel Gabriel, descending to declare the will of God to man ; and announcing tidings which should take place in their due season. But it opens a perfectly distinct and new principle, (which is averse from every idea that the study of Scripture has led me to receive,) that the prerogative of prophecy should be entrusted to a ministering angel ; that *he should enter into the mind* of the prophet, and imbue it with thoughts, which comprise the most sublime

and awful counsels of the Deity. By following out such a mode of reasoning to the fullest extent, which the premises would admit, we might come at length to the conclusion, that the Deity never appeared to men, until Christ tabernacled in the flesh; and that the most express disclosures of the Divine Majesty were only disclosures in the person of a subordinate angel, who appeared and spake *in the name* of the Eternal.

Such a principle of course, cannot stand the slightest test which might be applied. Balaam's views were far different. He acknowledged God in the angel. He proceeded on his way. He raised the altars; he slew the victims; and, when every rite of sacrifice had been completed, exclaims to the king. "Stand by thy burnt-offering, and I will go; peradventure the Lord (JEHOVAH) *will come to meet me*, and whatsoever he sheweth me, I will tell thee. And *God* (Eloheem) met Balaam . . . and the Lord (JEHOVAH) put a word in Balaam's mouth, &c." In the second offering, Balaam repeats the same injunction to Balak, "Stand here by thy burnt-offering, while I go and meet the Lord (JEHOVAH) yonder, And *the Lord* met Balaam and put a word in his mouth, &c."

Whatever interpretation we may at this day put upon the Person appearing, the mind of Balaam was that of a prophet, and inspired. His thought rose at once, as we have intimated, to the Deity; and in his expectation of the vision, he fully believed that Jehovah would announce it.

Referring then to the first appearance of the angel as he journeyed towards Moab; and taking the

promise "the word that I shall speak, &c." in connection with the threefold fulfilment, we have no difficulty whatever in again arriving at the result, that an identity of Person is established throughout; and going back to the former proofs which have been given, we fully believe that the Lord and angel who thus declared himself to Balaam "falling in a trance, but having his eyes open," was the angel Christ, the Son of God.

We are now about to enter on another highly important branch of the subject;—the Passage of Israel into the land of promise, under the conduct of Joshua.

It seems a great point in connection with this Passage, to learn the feeling and belief of Moses on the Being who should conduct them. The great object of his whole life was now about to be accomplished; and there can be no doubt, but that the divine influence by which his mind had hitherto been actuated, would not, at this consummation of his desires, desert him. God, who had suffered him to behold from Mount Pisgah, the richness and fruitfulness of the land which he had prepared for his favored people; and who had blessed him with prophetic knowledge of the glories and triumphs, as well as the criminality and calamities, which would mark their future history, would not doubtless at that hour, keep from him the true bearing of his counsels,—much less suffer his mind to imbibe a false impression on the eve of yielding up his life. It is therefore with a feeling of conviction, that amongst his latest addresses to the assembled congregation of Israel, we find him declaring in the most

explicit language, that the God who had hitherto led them to the sight of Canaan, would also conduct them to its possession. We read this with the greater interest, in that God had previously threatened by the mouth of Moses himself, that He would not go over Jordan with them. The idea might easily arise in the mind, that the threat, although cancelled at the time by the intercession of Moses, may yet have been renewed in the Divine mind on some subsequent offences of the people; and that as they had frequently proved themselves unworthy of Christ's presence, so now, when the time had come, they might actually be debarred from it. It is therefore with a feeling of conviction that we find Moses exclaiming to the nation—it might be only a few days before his death, "*The Lord thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as the Lord hath said.*"* In continuation, he states, that the power and might by which they shall gain these countries should preside over and assure them to the Israelites long after they shall have enjoyed the land in peace; "Be strong," he adds, "and of good courage, fear not, be not afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee nor forsake thee." But the mind of Moses at this time is endowed with a still clearer perception. He foresees that the people will forsake the Lord for the idolatries of the Canaanites and break the Covenant which God had so repeatedly made with them. He foresees the result of which

* Deut. xxxi. 3.

this impiety will be productive. "The Lord (JEHOVAH) appeared in the tabernacle in a pillar of a cloud; and the pillar of a cloud stood over the door of the tabernacle. And the Lord said to Moses, (in allusion to the future defection of Israel,) *My* anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them." The assertion that the same authority as that through which they were led over Jordan, would extend into the future history of the nation is sufficiently clear in these extracts; it is, as we have seen throughout, a prolongation of the *first intervention*; and it remains only to prove that the assertion is borne out by the evidence of the future history.

The death of Moses is no sooner made certain to the Israelites, than the Lord (JEHOVAH) appears without delay to Joshua, whom he had constituted his successor. "The Lord spake unto Joshua saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which *I* do give unto them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, *as I said* unto Moses. . . . As I was with Moses, so will I be with thee; I will not fail thee, nor forsake thee."*

Under these auspices Joshua, with the full concurrence of the nation, to whom this delegation of authority was fully known and recognized, undertook the future governance of Israel. He saw in it,

* Josh. i. 1—5.

as did the people, a continuation of the overruling guidance which hitherto had directed them. There was no change implied ; neither was any felt. The divine authority was the same ; the only alteration was in the person of the instrument. It was once Moses ; it is now Joshua. But the Lord was, throughout, one.

By the influence which he was enabled to exert, the waters of Jordan, like formerly the depths of the Red Sea, are divided and passed. A memorial is set up by the twelve tribes of the deliverance, and long continued mercies which they had experienced since their departure from the land of their servitude ; and Israel sees their oft-delayed hope completed in their entrance into the land of promise. But war is still before them. Hostile nations are in array against them ; and the chieftains of Canaan, in the imminency of a common danger, forget their own rivalry and hatred, and unite in firm and well-knit confederacies against the invaders. Scarcely have they planted a standard in the land, before the walls of Jericho present an obstacle to their progress. They gird themselves for the battle ; and prepare to storm them. But while Joshua lay encamped before the city,—meditating perhaps on the best mode of attacking it ; endeavouring perhaps to reconcile the minds of those who might still waver and feel disheartened at the prospect of continued warfare before them, he was startled by the sudden appearance of one without the camp, whom he took to be “a man over against him with his drawn sword in his hand : and Joshua went unto him, and said unto him ; Art thou for us, or for our adversaries?

And he said ; Nay ; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him ; What saith my Lord unto his servant ?" *

However mistaken, in the first view, as to his real character, it required but a second glance for his conviction, that He who stood before him was no armed warrior from the hosts of the king of Jericho ; but a Being far exalted above the sons of men ; to whom obedience was a necessity, and homage a right. He saw in him, the LORD from whom he had previously received his credentials of command. He saw in him, the Divine Person who had emancipated the nation from their state of thralldom ; and seeing, fell on his face and worshipped.

The very sufferance of this worship is a sufficient guarantee, that the object of it was no inferior minister of Heaven ;—but a descent of God under an outward form. It was not said to Joshua, as in a subsequent age to St. John,—when in an extacy at the greatness of the things revealed to him he was about to fall down before a created angel—"See thou do it not ; I am thy fellow servant," † but a direct command was given that homage should not only be offered to him ; but that it should be done with that awe and trembling, which man ought to feel in the presence of the Deity. And it is sufficiently remarkable, as indicating the identity of the two Beings, that the command was delivered in precisely the same terms as that which Christ gave to Moses on Mount Horeb. "Loose thy shoe from off thy foot ; for the place whereon thou standest is holy. And Joshua did so."

* Josh. v. 13.

† Revel. xix. 10.

This coincidence may not unreasonably be considered decisive of the question of the innate divinity of the angel ; but it may still be strengthened, forcible as it is in itself, by the promise which is subjoined to it ;—the commencement of Israel's triumphs under Joshua in the land of Canaan. “ *And the Lord said ; See I have given unto thine hand Jericho, and the king thereof, and the mighty men of valour.*”

During some succeeding chapters, in which the conquests of Joshua over various kings are recorded, the same Power is introduced as giving his sanction to the warfare, and delivering the promise of victory in precisely the same form of expression, “ *I have given them into your hands, &c.*” The angel however, as far as we are enabled to judge, does not again visibly appear. The object of his first appearance, in giving strength and confidence to the mind of Joshua and the Israelites, has been accomplished. They advanced boldly, as to certain victory ; and the responses to Joshua are now made by the usual channel of communication between the Deity and Israel ; either by Urim and Thummim ; or by a voice sounding from the mercy-seat ; or by some of those various modes through which God was wont to manifest his will and counsels to the High Priest. The influence exerted is still the same. We have only to run through the conquests of Joshua with the slightest degree of attention to see how admirably the assertion of Christ, that he was come “ as captain of the Lord's host,” is borne out by the conquests of Israel over the Lord's enemies. The varied means of his open interposition in their favour ; the inadequacy of their own forces, when placed in

array against the combination of their enemies ;—the supernatural character of the overthrow of the opposing nations ;—these and many other proofs of the same tendency not only expose the agency of the promise which had been given to Joshua ;—but also, that the dominion over animate and inanimate nature which He displayed in the fulfilment, was such as could only be asserted by One who verily was God. Take for instance the “great stones” cast down from heaven upon their enemies ;—the sun and moon stopped in their apparent course, while the slaughter of their foes continued ;—the “hardening the hearts” of the nations that they might be utterly extirpated ;—join these with the assurances of the angel, and we cannot well resist an assent to that opinion of the Jews ;—applying it however as we are warranted by our more extended knowledge to the person of Christ,—that they triumphed under Joshua, because “the Lord God fought for Israel.” And passing from these things to the end of the career of Joshua, when their most active state of warfare had ceased, we apply it still more unhesitatingly to Christ, in fulfilment of his previous promises to Moses, when we find that “the Lord (JEHOVAH) gave them rest round about, according to all that he swore unto their fathers ; and there stood not a man of all their enemies before them ; the Lord delivered all their enemies into their hand. There failed not aught of any good thing which the Lord had spoken unto the house of Israel ; all came to pass.” *

The Israelites, however, now freed from actual

* Josh. xxi. 44.

pressure, and the violence of their enemies, gradually relapse into that system of idolatry and provocation of God, which drew down upon them the divine wrath in those fearful and repeated judgments, which characterize the remaining portions of their history until their double captivity. Neither do they fulfil the will of God, and the command which they had received of utterly destroying and extirpating the nations of Canaan; but suffering themselves to be lured into a state of effeminate inactivity, think they have achieved enough for God in being contented in themselves.

This was a delusion in which they were not suffered long to remain. An interposition was required, and it was given:—“An angel of the Lord came up from Gilgal to Bochim*,” and reproached them bitterly for their disobedience. He recalled to their remembrance the great things which *he* had done for them; and the advantage which *he* had conferred upon them. He menaced them with *his* wrath. The language in which these rebukes are conveyed; the peculiar strain of authority with which they are invested, clearly delineate again the angel—Christ—who had formerly presided over their destinies; and show the vigilance with which he guarded, those whom his power had saved. “*I made you*”—he exclaims, “to go up out of Egypt, and have brought you unto the land which *I sware* unto your fathers; and I said, I will never break *my* covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars; but ye have not obeyed *my* voice;

* Judges ii. 1.

why have ye done this?—Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their Gods shall be a snare to you.” The children of Israel, grieved to the heart at the justness of these reproaches, lift up their voice and wept: and “there,” it is added, “they sacrificed unto the Lord” (JEHOVAH).

This appearance is the natural and fitting prelude—judging by the usual tenor of ancient Scripture—to the severe inflictions which, on a perseverance in their evil, He subsequently pours down upon them. Nothing can be more strictly natural, nor in more ordinary course, than that having imposed a certain code of laws on the nation, He should Himself take care that they were duly observed. If severity and sorrows are to fall upon them, we should *expect*, that He would be the instrument of their affliction; nor can we suppose, unless Scripture give a direct authority for the supposition, that they would be put forth by any other Being, than by Him, who having reproached and menaced them for their contumacy, puts his menaces at length into execution. It is therefore only carrying on the idea in attributing to Christ the language which is written at the fourteenth verse,—“And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not stand any longer before their enemies. Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them: and they were greatly dis-

tressed. Nevertheless, the Lord had raised up judges, which delivered them out of the hands of those that spoiled them."

During the two succeeding centuries, the Israelites, with varied fortunes, suffer under the effects of this anger and these menaces. At one time, they are grievously oppressed; at another, they triumph under the auspices of a leader, chosen by God, and inspired for the protection of his people. In the intervals they enjoy a rest and tranquillity, which the frequent recurrence of their criminality causes to prove precarious. At length however a time arrives, in which Christ deigns again to manifest his presence, and to prove that, as formerly, He still continues to govern; still to preside; and still to protect.

The people had been sorely vexed by the Midianites; they had come up in such vast multitudes as wholly to overwhelm the people of Israel. They had stript the land of its flocks and its herds;—had destroyed its harvests and reduced the nation to such a state of timidity and humiliation, that the very corn which each family consumed, was hidden as treasure and threshed by stealth.

Amongst those who were crushed, and who groaned in secret against his oppressors, was a man of Ophrah, in the tribe of Manasseh, named Gideon.* He "threshed his wheat by the wine-press, to hide it from the Midianites." He appears to have been of no great note in his tribe; remarkable for no deeds which have been thought by the historian worthy of being recorded; but he had a soul fraught

* Judges vi. 11.

with that mingled piety and strength of purpose, which adapted him for the great work of his nation's deliverance: and God selected him as the person to whom he would manifest his presence. The event is thus recorded ;—"There came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash the Abi-ezrite; and his son Gideon threshed wheat by the wine-press to hide it from the Midianites. And the angel of the Lord appeared unto him, and said unto him; The Lord (JEHOVAH) is with thee, thou mighty man of valour."

We allow that there was nothing in this appearance which would at first sight betoken the Divine character of the person. Nothing to dazzle the imagination; or overpower the mind by a sense of the exceeding greatness of the angel. The character assumed was probably that of a prophet or holy man of Israel; one who had come from a distance to deliver the will of God; and to one under that semblance, the first reply of Gideon appears to have been made. It was in the language of respect, which a man would naturally use, when addressing a person, who he believed invested with a divine commission; and who had come by an inspired impulse to acquaint him with the will and determinations of God. But it was also given with a freedom, almost amounting to remonstrance, which, however natural in man to use to man, would be wholly unfitting if used to Deity. There is, indeed, nothing either in the manner or reply of Gideon, which would induce us to believe that any higher idea of the person had entered into his mind, than that of a

prophet. He did not, as Moses and Joshua, fall down and worship, as if conscious that he stood in the presence of an angel of the Lord ; nor did he preface his answer with those expressions of devotional submission, which would be natural to such an impression. His mind dwelt less upon the Majesty of the messenger, than on the forlorn and destitute state of the nation ; and he exclaimed in answer, “ Oh, my lord, if the Lord (JEHOVAH) be with us, why then is all this befallen us ? And where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt ? But now the Lord hath forsaken us and delivered us into the hands of the Midianites.” The angel, as the colloquy proceeds, endeavours to raise him from his despondency, and to infuse a courage into his mind which should be the harbinger and prelude to noble deeds. He succeeds. Gideon becomes more assured in himself, and more convinced of the prophetic character of the messenger. His humility is the sole obstacle to his free reception of the message. He requires “ a sign ” that he has been selected by the Lord for his great charge ; and after the custom of the East, urges on him the rites of hospitality. “ And Gideon went in, and made ready a kid and unleavened cakes of an ephah of flour ; the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak and presented it.” He is directed to place all on a rock ; — probably a huge stone near the oak, on which he sat. No sooner is it done than he “ put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes ; and

there rose up fire out of the rock and consumed the flesh and the unleavened cakes." The angel at the same moment vanished. Then was it, that the truth first flashed on the mind of Gideon. He saw that he was no earthly prophet, but an angel; and when he perceived it he cried out in his alarm, "Alas, O Lord God! for because I have seen an angel of the Lord face to face. And the *Lord* (JEHOVAH) *said unto him*, Peace be unto thee; fear not; thou shalt not die. Then Gideon built an altar there unto the Lord, and called it *Jehovah-shalom*."*

It would be superfluous to argue on the fact of this being a real—visible—and personal appearance; since the whole mode and tenor of the conference sufficiently declare it. It is impossible to interpret it otherwise. It was no vision. It was a converse held face to face; a truth which receives an almost indisputable proof from the evident misapprehension of Gideon as to the real character of the angel until the very moment, when he palpably revealed it by his ascension into heaven. In the mind of the historian—so fully was *he* convinced of the supremacy of the angel—it was declared long before. He declares it in the very first reply of the Divine visitor. In answer to the remonstrance of Gideon, it is stated that, "The Lord (JEHOVAH) looked upon him and said, Go in this thy might, &c."—but in the mind of Gideon the real nature was mistaken until the departure from his sight. Considered calmly, and without prejudice, this descent can be regarded in no other light than as one of the usual means adopted in the history of Israel to fulfil the promises which

* "Peace from the Lord."

had originally been given by the Redeemer. The nation had sunk into evil ; and a more than ordinary display of Superintending Providence was necessary to recal them to their allegiance ; and deliver them from their adversity. Gideon, as the mind most adapted to this design, was selected ; and Christ, who had not disdained to reveal Himself to the Patriarchs and to Moses, descended now to one, who in the iniquity of his nation, perhaps stood singularly remarkable for his piety and truth. The frequency with which the name of JEHOVAH is attributed to him, would indeed of itself, were there no other reasons, be almost conclusive of the fact ; for it cannot be viewed otherwise than as a striking improbability, that an inspired historian should designate by the incommunicable name of Jehovah one, whom he had just before spoken of as a visible angel ; unless he felt assured, that it was really an incarnation of the Eternal Deity. Neither can such language as the following.—“ *The Lord said unto him, Surely I will be with thee, &c.* ”—be uttered by any other than He who had the authority to promise the coming triumph, and intended to be present when that triumph should be achieved. In regard, however, to this latter particular, we are left in no doubt whatever of the Person under whose directions the victory was really gained ; for after many visions vouchsafed to him in regard to the plans he should adopt, and the precautions he should use, we find this distinct affirmation of the presence of Jehovah immediately before the battle with the Midianites : “ And it came to pass the same night, that the Lord (JEHOVAH) said unto him, Arise, get thee down

unto the host ; for *I* have delivered it into thine hand.”* “The angel” and “the Lord,” as in former instances are one, and centre again in the Deity of Christ.

We pass cursorily over the next descent, both because it differs in no essential particular in its mode from the two instances, which have just been examined ; and because it conveys no additional or enlarged ideas of the powers exercised by Christ on earth in these early ages. It is the announcement to the wife of Manoah of the birth of Samson. As in the former examples we have alluded to, the angel seems to have appeared at first under the guise of a prophet or holy person. This was the character in which she received him ; though, at the same time, it is evident, from the terms in which she related the interview to Manoah, that her mind was affected by the solemnity of his appearance in a manner for which she could not well account. “A man of God came unto me,” is her language, “and his countenance was like the countenance of an angel of God, very terrible : but I asked him not whence he was, neither told he me his name : But he said unto me ; Behold, thou shalt conceive and bear a son.”†

Subsequently, in consequence it would seem of the earnest supplications of Manoah, that God would again send the messenger “the man of God,” to give them more minute directions, than those he had already communicated, as to the ordering and nurture of the child ; the angel a second time appeared unto them. The required directions are given ; and the Holy Messenger is again about to depart, when Manoah urged him to stay and receive the accus-

* Judges vii. 9.

† Judges xiii. 6.

tomed rights of hospitality. This he refuses; though with a view to make him cognizant of his real character, and to raise his thoughts up to a right elevation and sense of the signal mercy, which had been shown to him, he replied, "I will not eat of thy bread; and if thou wilt offer a burnt-offering, thou must offer it unto the Lord. For Manoah *knew not*," it is added, "that he was an angel of the Lord."

A thought of the truth, seems to have flashed across the mind of Manoah, on this answer; and he eagerly enquires the name of the angel, in order that when the promise which he had given them should be accomplished, they might do him honor. What the reply of the angel? Is it such as would give God the honor, by declaring that he is his instrument—one of the created hosts which environ his throne in heaven? Is it such as would give to Manoah an idea, that he was a subservient Being at all?—By no means. His reply is of a nature, which was calculated to impress his mind with the notion that he was *God*; the same God, who had so often descended to the succour and faith of his forefathers; and that his name, as he had formerly intimated to Moses, (I am that I am) was not to be profaned by the lips of man. "Why askest thou my name," he replies, "*seeing it is secret?*" A closer translation, according to the margin of the Bible, would be "seeing it is wonderful." (מְפֹלֵס distinctus, admirabilis)—and in this sense, it gives the lead to the expression in the succeeding verse; that when Manoah offered a kid to the Lord, "the angel did *wondrously*;" for when the flame went up towards heaven from off the altar, the angel of the Lord ascended in the flame of the altar.

But whether it be read "secret;" or "separated," or "wonderful," we cannot look upon the answer in any other light, than as implying the presence of One, far higher than any of the ministering Intelligences of the Eternal; nor indeed, in receiving it under the marginal title, can we forget that the name of "Wonderful," is one by which Christ has especially been distinguished by the prophet; and tallying as it does with the manifestations which have undoubtedly been made by Him, we feel no reluctance of judgment in ascribing to Christ—as in accordance with these past instances—the vision vouchsafed to Manoah.

Our attention is next drawn to the call of Samuel. It is a vision of great importance; both as to the *time*, and the *mode* of its exhibition. The time;—since the Israelites, permanently established in the land of Canaan, had begun to enjoy a real state of quiet and repose, after an almost incessant series of conflicts and oppressions and judgments for their evil deeds in the sight of God. They were on the eve of entering upon that change of government, as the fruit of their inactivity and peace, which existed until their captivity: the change from theocracy to the dominion of an earthly king. The mode;—since, while it is distinctly affirmed, that the revelation was made by a voice, thrice repeated; and which, from the very nature of the attendant circumstances, must have been audibly uttered; it is stated throughout, not that an angel spake, or the voice of an angel; but that *the Lord* (ЈЕХОВАН) called unto the infant prophet, and proclaimed the decrees which he was about to confirm. In point of *time* therefore this vision is of great consequence, as carrying on the

revelations of God, through another of those great divisions, into which the Jewish history was so remarkably broken. The life of Samuel may be considered the commencement of a new æra in the annals of Israel. They have passed from the single family of Abraham, into the captivity of Egypt. From Egypt into the wilderness. From the wilderness into Canaan. Christ has protected and guided them through every external change. He has been at one time, their King and God; and has raised from time to time, as seemed most expedient to his own wisdom, prophets and judges, who might carry his designs into effect, for the prosperity of the nation. But they are about to enter upon a new state; they demand an earthly king; one who shall govern them on the same principles as do the monarchs of the nations by whom they are surrounded; and in the powerful language of Scripture "reject God from being their King."

The call of Samuel therefore seems one of those breaks in the history on which it is right to pause, in order that the integrity of Christ's Revelations may be preserved; lest the Father should be supposed in this place to resume the government of his people, on similar grounds to those which we discussed on the giving of the Law:—as a juncture peculiarly worthy of his own personal agency. And this is the more necessary, from the strong and marked terms in which the call of Samuel is recorded. "It came to pass, that when Samuel was laid down to sleep, *the Lord* (JEHOVAH) called Samuel."*

In reality however no change has taken place.

* 1 Sam. iii. 3.

The substance of the future announcements is intrinsically the same as the past. The former blessings which had been showered down upon Israel are again alluded to in connection with those which have been promised, but which are still unaccomplished. The nation, in faith looks forward to the one on the strength of the fulfilment of the other; and the Being who had hitherto "ruled them prudently with all his power"—still continues to bring the great work to an excellent conclusion. But to touch once more, cursorily, on the *mode* of the Revelation. There can I think be no difficulty in allowing that the voice which called to Samuel was an audible voice. The record states, that, when Samuel was laid down to sleep "the Lord called him." He arose without delay, supposing that Eli, the High Priest, who also slept in a chamber in the court of the tabernacle, had called him. Finding that this was not the case, he returned again to his chamber and lay down. "And the Lord called yet again, Samuel." A second time, so palpable was the sound to his natural senses, the child arose and ran to Eli. Eli had not called, and again he returned. "And the Lord called Samuel again the third time. And he arose and went to Eli, and said, here am I; *for thou didst call me.*"

Then was it that the High Priest perceived that God had spoken to the child. He saw in it, as others before him, a *repetition* of the mysterious agency in which He had revealed himself in earlier ages to the ancestors of his nation; and counselled the destined prophet in the manner in which he should receive the vision.

“And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered and said, Speak ; for thy servant heareth !”

I see not, how a revelation given in such words as these, can be interpreted except as one given to the outward senses while in a state of consciousness. The repetition of the voice ;—the frequent passage of Samuel to the chamber of Eli ; the listening for the sound when assured that it was God who had called ;—the awakened state in which his mind must necessarily have been ; all present points of difficulty, unless taken in their obvious sense ; while above all, there seems an incongruity in this imaginary voice thrice heard in a dream ; and thrice at the same time breaking the sleep with such a vivid impression of its reality. The directions of Eli seem directly opposed to such a reception of the vision. “Go, lie down ; and it shall be, if he call thee, that thou shalt say, Speak, Lord ; for thy servant heareth.”

Let the thought once more rest on the saying ; that no man hath heard the voice of the Father ; and at this æra, so important as the commencement of a new form of government to Israel, it reaches the great truth that Jesus the Mediator, was the Lord (JEHOVAH) who spake audibly to Samuel.

Now, so strong does this instance appear, both as to its present influence, and its effect on the future annals of Israel under its monarchs, that we shall press onward at once to the revelations which were given during the same period by the prophets.

We leave the examination of the passage, 1 Sam. iii. 21., where it is stated that “the Lord appeared

again in Shiloh ; for the Lord revealed himself to Samuel in Shiloh by the *word* of the Lord." We leave the appeal of Samuel to the Lord, on the appointment of Saul as king. The visions and disclosures which were made to Solomon. We relinquish these, and a few passages of a similar nature and tendency ; in the belief, that the principle which appears so firmly rooted in the first vision to Samuel, is carried on throughout, without presenting any point of rest for the timidity of the believer, or the denial of the objector. They are simply confirmations of the past history, and as such may be passed over, and left to individual research, without detriment to the main object of the plan which we have sketched out.

DIV. III.

In entering on an analysis of the prophets, it is necessary to remember, that the religion of the Jews was Deism in its purest state. The language therefore of the prophets is conveyed in terms and form of language which were in accordance with the prevailing ideas of the unity of God, without regard to the two other Powers which are combined in the Christian's notions of the Being of the Godhead ; and it is only by bringing our increased knowledge of his true Essence to bear on their predictions, that we are enabled to detect in them the existence of the Son, and a continuance of his agency in the affairs

of Israel. With this knowledge however, we can not only elicit this truth, but give to them a force and power of interpretation of which the mind of the Jew must have been wholly incapable. In the very first vision, for instance, of Isaiah, we draw an inference which could never have been elicited by the Israelite; and behold an agency which his closest penetration could never have suspected. "Hear, O heavens, and give ear, O earth; for the Lord (JEHOVAH) hath spoken; I have nourished and brought up children, and they have rebelled against me." * The Jew would recognize in this passage the agency of Jehovah in the unity of the Eternal; the one Essence to whom his worship was addressed. His creed admitted no second Being; and the language of the prophet was accommodated to his belief.

But to the mind of the Christian, persuaded that the Law was both given and its provisions subsequently supported by the power of Christ, a thought would arise of a higher and far different character; and in the declaration of the ingratitude which had been displayed, the Person of Christ would stand forth as the Being against whom it had been directed. The bringing up out of Egypt by Christ, and the nourishment in the wilderness and in Canaan by Christ would ascend into view, and against *Him* would the reproach seem to be launched which said, "I have nourished and brought up children, and they have rebelled against *Me*."

It is not, however, on this mode of proof alone, that we feel compelled to rest the arguments which may be drawn from the prophets. We name it

* Isaiah i. 2

merely as an illustration of the form in which the prophecies are for the most part moulded, and of the inferences which may be claimed, whenever the name of God is introduced. If pursued in this train of reflection, every syllable of prophecy will resolve itself into an allusion to Jesus, as the Being to whom the rule and lordship of the earth has been confided, and who to the end of time, will administer to its interests. Within the name of Jehovah to the Jew, the real agency of Christ unfolds itself to the Christian; and the same unity is preserved in the announcements of the prophet, which has been conspicuous in the annals of the historian. Still as we have said, this mode of reasoning is not, of itself, sufficiently conclusive. We conjoin it with other proof.

The fifth chapter of Isaiah opens with a severe expostulation with the Jews on the ingratitude they had been guilty of towards the Lord; and denounces a heavy judgment upon their Church and nation as the fruit of their continued guilt. "Now will I sing to my well beloved a song of my beloved touching his vineyard. My well beloved hath a vineyard in a very fruitful hill; and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein; and he looked that it should bring forth grapes, and it brought forth wild grapes. . . . And now go to; I will tell you what I will do to my vineyard; I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down."

It seems generally agreed, that the prophet speaks

in the person of God the Father, and addresses the parable to Jesus, the Son. And indeed there is no reason whatever to doubt the truth of this reception of the prophecy. The same form is made use of,—and to which a like interpretation must be attached, in the 42nd chapter, in the words, “Behold my servant, whom I uphold; mine elect in whom my soul delighteth, &c.” It is the Spirit of Jehovah which addresses the Messiah. In regard to the meaning of the vineyard, it is explained by the prophet himself; “The vineyard of the Lord of hosts”—he adds—“is the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment, but behold oppression; for righteousness, but behold a cry.”

To what then does this parable amount? This;—that God the Father himself declares through the medium of the prophet, that his Beloved *held the earth in his sole possession*; that *he* planted in it the Jewish state; that *he* fenced it with the barriers of his protection; that *he* built the tower of the Law and Covenant in the midst of it; and having endowed it with all that was necessary, both for its preservation and the advancement of Truth,—found that his care was disregarded and that his love was met with ingratitude. A stronger proof could scarcely be required, than this avowal of the Father, that the guidance of the Jewish state was wholly given up to, and in the power of the Son.

But the stile, as is very frequent in the prophetic books, changes abruptly at this point; and the prophet, as if to denounce Israel's ingratitude with greater force, leaves the narrative form, and intro-

duces Christ himself, expostulating with them on their criminality, and menacing them with his vengeance. "And now, O inhabitants of Jerusalem and men of Judah, judge, I pray you betwixt *me* and *my* vineyard. What could have been done more to *my* vineyard, that *I* have not done in it? wherefore, when *I* looked that it should bring forth grapes, brought it forth wild grapes? *I* will lay it waste; it shall not be pruned nor digged; but there shall come up briars and thorns: *I* will also command the clouds that they rain no rain upon it."

The possession of authority over the nation is granted. He has ruled it up to the æra of the prophet. And what is now declared?—that he will not only continue to hold it, but that the nation shall be dispersed and rooted out from the land; and the Jewish polity broken up by the same Power which established it, because it persisted in evil counsels, and rebelled against the hand which had fostered and protected it; because it brought forth wild grapes,—therefore "*I will lay it waste;*" "it shall be trodden down." The point affirmed is precisely that which was to be desired;—(the prophet thus confirming that which had been asserted by the historian) that Christ not only held the earth in vassalage, but that he should continue to hold it, even *after* he had appeared openly in his Incarnation, and had promulgated to mankind the fulness of his Truth.

This announcement to Isaiah is great and lustrous as a prophecy. The vision which almost immediately succeeds it is equally glorious, as conveying to the outward senses, those ideas of the power of the Saviour which had been breathed into his mind

by inspiration. "In the year that King Uzziah died," writes the prophet, "*I saw the Lord* (JEHOVAH) sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried to another, and said; Holy, holy, holy is the Lord of Hosts, *the whole earth is full of his glory*. Then said I; Woe is me, because I am a man of unclean lips; *for mine eyes have seen the King, the Lord of Hosts.*"*

The titles applied to God in this vision, it will be observed, are amongst the most exalted names attributed to the Deity: — "Jehovah," "the King," "the Lord of Hosts." The power also assumed, palpably denotes an unquestionable supremacy; — the supremacy which we should naturally ascribe to the Ruler of the Universe, "the whole earth is full of his *glory*."

Turn we to St. John, and in accordance with the above extract; — indeed it can possibly apply to no other portion of the prophet's writings, — we light upon this passage: "These things said Esaias when he saw his (*Christ's*) glory, and *spake of him*."†

The evidences however in the writings of Isaiah are so frequent, that in order to do full justice to the subject, every chapter should be subjected to a close and separate analysis; and it is difficult to select a portion without feeling that much strength of the argument is sacrificed to the fear of an over minuteness which, in the inevitable monotony of repeated proof, might become wearisome and tedious.

* Isaiah vi. 1.

† John xii. 41.

We have given two modes of evidence from his predictions. We add another of a different character. It is this ; that God who was worshipped as the Lord ; the one God of Israel ; is represented by the prophet as applying to himself the character, which we now recognize, under our more ample knowledge, as appropriated wholly by the Son, in his character of Redeemer. The passages in which this title is assumed are numerous. We select the following. "Now thus saith the Lord (JEHOVAH) that created thee, O Jacob, and he that formed thee, O Israel, Fear not ; for *I have redeemed thee* ; I have called thee by my name ; thou art mine. When thou passest through the waters, I will be with thee ; and through the rivers, they shall not overflow thee,"* (an evident allusion to His guidance through the Red Sea and Jordan.) "For I am the Lord thy God, the holy one of Israel, *thy Saviour*." A few verses subsequently he repeats the expression : "I, even I, am the Lord (JEHOVAH), and beside me there is *no Saviour*."

In the forty-fourth chapter, a remarkable passage occurs, which plainly points to Christ's coming on the earth ; and in the latter clause, a singular confirmation of the rule of Christ over all from the beginning ; although spoken of course as of Christ in the Unity of the Godhead. "Sing, O ye heavens, for the Lord hath done it ; shout, ye lower parts of the earth ; break forth into singing, ye mountains, O forest, and every tree therein ; for the Lord (JEHOVAH) *hath redeemed Jacob*, and glorified himself in Israel. Thus saith the Lord, *thy Redeemer*, and he that formed thee from the womb ; I am the Lord

* Isaiah xliii. 1.

that maketh all things; that *stretcheth forth the heavens alone*; that spreadeth forth the earth *by myself*."

In the forty-eighth chapter a passage occurs of equal — even of greater force, as referring to his guidance of Israel through the wilderness. "Come ye near unto me, hear ye this; *I have not spoken in secret from the beginning*; from the time that it was, there am I; and now the Lord God and his Spirit hath sent me. Thus saith the Lord, *thy Redeemer*, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. . . . Go ye forth of Babylon; flee ye from the Chaldeans; with a voice of singing declare ye, tell this; utter it even to the end of the earth; say ye, The Lord hath redeemed his servant Jacob. And they thirsted not, when *he led them through the deserts*; *he caused the waters to flow out of the rock for them*; *he clave the rock also*, and the waters gushed out."

The fifty-fourth chapter commences with a triumphant burst of joy on the firm establishment of the kingdom of the Messiah. It follows the well known prophecy of his sufferings and death; and indeed forms a part of it; being only divided from it by the fictitious arrangement of chapters. It proclaims the grafting in of the Gentiles; and as if in compassion to the Jews for the sufferings they should endure in the Babylonish Captivity, and the privileges and glories they should forfeit in their rejection of himself, turns to them in these accents of consolation: "For a small moment have *I forsaken thee*: but with great mercies will *I gather thee*. In a little wrath *I hid my face from thee for a moment*;

but with everlasting kindness will I have mercy on thee, saith the *Lord*, (JEHOVAH) *thy Redeemer*. For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

We add yet one more instance. It is in the same strain of consolation to the Jews as was exhibited in the last quotation; and is specially addressed to them. "The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, the city of the Lord, the Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, *I will make thee an eternal excellency*; a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breasts of kings: and thou shalt know that *I, the Lord, am thy Saviour and thy Redeemer*, the mighty one of Jacob."*

These predictions appear to my own mind of a most decisive character. But they are still, as might be expected, carefully cast after that peculiar form and model, in which it pleased God, that all the mysteries relative to the Messiah should be revealed to the world of Israel. I mean, that enigmatical form, in which both Jew and Christian might

* Isaiah lx. 14.

adopt them in conformity with their own creed, and either feel assured of their divine origin and truth. The Jew, in the singleness of his belief that the One God of his people had already guided his nation through their unequal fortunes, and would continue still to protect them without change in person or attributes, received the passages in which God assumed the titles of Saviour and Redeemer, as distinctions which above all others endeared Him to his soul. If he applied them to the Messiah, they were still to his mind the Powers of Jehovah infused into the soul of that mysterious Being, who should hereafter arise as their Deliverer. He still saw no other agency exerted or promised than that of the One God of Israel. But the Christian, in his reception and application of them to Christ, perceives not only the same divine origin and truth which appeared to the Jew ; but this in addition, that the Saviour and Redeemer was not only a Being upheld and supported by God, but the very Christ himself, who having *Saved* man in his own Person from the first ages, would *Redeem* them unto the last. The prophecy, like the dream of Pharaoh, is One. Each received it in its truth ; but the view of the Christian goes beyond that of the Jew ; and the language of the prophet — so fully borne out as it is by collateral evidence — justifies the idea, and attributes to Jesus, not only the substance of the predictions, but even the inspiration of the prophet himself. I really can conceive no mode of writing more wondrously adapted to the end which is arrived at by prophecy, — that of giving food and reflection to the mind at the time, but withholding the full

Revelation until after its entire accomplishment,—than has been exhibited, in all his prophecies relative to Jesus, by Isaiah. So deeply indeed are his writings impressed with the seal of Evangelism; so powerfully and lucidly does his soul pour itself out in rapturous anticipations of the Messiah's kingdom, that the mind can with difficulty persuade itself, that he did not see with the eye, as he assuredly prophesied with the feeling of a Christian; but there can, I should imagine, be no difficulty in attributing to him an entire uniformity with the Scriptures which have preceded him; and that though enlarging the scope, he has carried on the same great design without deviation or inconsistency, which has been displayed from their commencement.

Passing from Isaiah to Jeremiah, we find a continuation of the self-same influence extended to that prophet; so that the testimony of the one in regard to the strength of our views, may be paralleled from all parts of the writings of the other. There is, therefore, the less reason to dwell with any length on his prophecies, as it will be sufficient for our object, to shew an identity in the Person who inspired, and in the terms of his Inspiration; leaving it to the choice of the individual to follow out the instances which are contained in his predictions to a greater extent than we have now thought necessary.

He is called to the prophetic office in these terms. "*The word of the Lord* came unto me, saying: Before *I formed thee* in the belly I knew thee; and before thou camest forth out of the womb, *I sanctified thee*; and I ordained thee a prophet unto the nations. Then said I, Ah *Lord God!* behold I cannot speak:

for I am a child. But *the Lord* (JEHOVAH) *said unto me*; Say not, I am a child, for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Then the LORD put forth his hand and touched my mouth. And the Lord said: Behold I have put my words in thy mouth."

There can be no doubt, but that this installation of Jeremiah to the ministry of a prophet was accomplished with great solemnity, and accompanied by signs and tokens of a singularly impressive character on the mind of the neophyte. It seems indeed to have been the opinion of the generality of commentators that this was usually done by some appearance of the Deity;—either in vision or in open manifestation:—so that the mind of the destined prophet was so thoroughly convinced of the presence of God, that he could have no doubt whatever of the truth of his mission, and of the reality of the inspiration. In the call of Jeremiah, the opinion seems to lean to the latter mode of operation; and it has generally been received, that, "the word of the Lord" who sanctified and gave a strength to his mind equal to the high office, was the Personal Word of God, who had appeared to the Patriarchs; and who—as we conscientiously believe—invariably appeared, when any appearance was thought expedient. It is true, there is no elaborate description of the form and attributes of the Person who thus declared himself to Jeremiah, nothing similar to that glorious revelation of Deity which Isaiah has represented* in detailing his own solemn dedication to the holy ministry:—but the commission is of precisely the same nature

* Isa. vi.

as had been entrusted to that prophet;—the people to whom he was sent were the same; the woes and judgments were little more, in their spirit, than an enlarged repetition; and Scriptural unity *demands* that the Deity who appeared to the one, should be the same who had made known his power to the other.

Receiving this statement as the truth, we come to a passage, the only one from many of a similar tendency which we shall produce, on which a great stress may fairly be laid; since it carries back the thought to the original delivery of the Law to Israel by Christ, and asserts a continued authority to punish with severity any infraction of its provisions. “And the Lord (JEHOVAH) saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein; therefore thus saith the Lord of Hosts, the God of Israel; Behold I will feed them, even this people, with wormwood and give them water of gall to drink. *I will scatter them among the heathen*, whom neither they, nor their fathers have known; and I will send a sword after them, till I have consumed them.”*

The simplicity of the passage calls for no remark; and we pass at once to the revelations of Ezekiel.

From what has been said of the inauguration of the two preceding prophets, we naturally look to that of Ezekiel as made in the closest terms of correspondence. This expectation is fully borne out by the fact. He states that when he was amongst the captives by the river of Chebar, “*The word of the Lord* came expressly unto Ezekiel the priest, in the

* Jerem. ix. 13.

land of the Chaldeans, and the hand of the Lord (JEHOVAH) was there upon him." * A remarkable vision is the immediate consequence of this intervention of the Deity. It is out of our province to dwell upon the interpretation and unravelment of these parables; our sole present concern being with the *Person* who gave them. The vision alluded to is that of the "four wheels," succeeded immediately by a manifestation of the glory of God. "There was above the firmament"—he writes—"the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward,—I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord (JEHOVAH). And when I saw it, I fell upon my face, and I heard a voice of one that spake." The words spoken are completely identified with every commission which, from the first, has been entrusted to holy men, God's ministers upon earth. *The Lord* of Ezekiel, is the Lord of Moses; the Lord of Samuel; the Lord of Isaiah;—the one God who has openly communicated with man. The very first sentence brings this truth clearly to the mind; and joins the wonders of Sinai with the revelations of Chebar. "Son of man, I

* Ezek. i 3.

send thee to the children of Israel, to a rebellious nation that hath rebelled against *Me* ; they and their fathers have transgressed against *me*, even unto this very day." But against *whom* had Israel rebelled ? —against whose laws had their fathers transgressed from the earliest times until that very day ? Against *that* Being, who had taken them under his protection by calling them out of darkness ; and who had Himself given them laws to which he required their obedience. The ministration under both these instances, was that of Christ ; and the charge which he now gave to the prophet, in allusion to those deeds of a former time, must necessarily resolve itself into the self-same authority. The Inspirer of Ezekiel was Jesus—the Son of God.

At a subsequent period, when the fame of the prophet had been well established in the opinion of the Jews, and their minds were thoroughly convinced, that the words he spake were uttered by a true inspiration, the elders of Israel came and sat before him to enquire the will and counsels of the Almighty, as to the future fortunes of their captive nation. The same Power again intervenes, who called him at the first to the prophetic office. The answer which is returned is in the same terms of reference to the bygone history of Israel, as in the example last quoted ; and in the spirit of former revelations to the prophets, carries the hearer onwards until the final restoration of the Jews, many ages after the full establishment of Christianity. It is too long for quotation ; but the whole chapter is well worthy of perusal, as a compendium of the Jewish history both under the past and future governance of Christ.

The reply to the prophet is couched in the following terms. Thus saith the Lord God : "*In the day when I chose Israel*, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt ; when I lifted up mine hand unto them, saying ; I am the Lord your God ; . . . Then said I, unto them, Cast ye away every man the abominations of his eyes ; and defile not yourselves with the idols of Egypt ; I am the Lord your God. But they rebelled against *me* ;— they did not cast away every man the abominations of their eyes, neither did they forsake the idols of Egypt ; then said I, I will pour out my fury upon them, to accomplish my anger against them, in the midst of the land of Egypt."* This language can only indicate the rule of Christ over Israel in Egypt and the wilderness. The future promises are, with equal distinctness, to be attributed to Him. "In mine holy mountain, in the mountain of the height of Israel"—(the universal church of Christ)—"there shall all the house of Israel, all of them in the land *serve me*. I will accept you with your sweet savour when I bring you out from the people, and gather you out from the countries wherein ye have been scattered."

Towards the close of his career, the prophet is blessed with the splendid and well known vision of the New Jerusalem with its Temple, symbolical of the full reign of Christ's religion upon earth. In the course of that vision, he is brought in spirit to the east gate of the temple. "And behold," he writes, "the glory of the God of Israel came from the way of

* Ezek. xx. 5.

the east; and his voice was like a noise of many waters; and the earth shined with his glory. And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy"—(to prophecy the destruction of)—"that city; and the visions were like the vision that I saw by the river Chebar; and I fell upon my face." * What was that vision at Chebar? *The appearance of Christ*; — of him who had called him at the first to the prophetic ministry; — of him who had contained the influence which at that period had been infused; and of him, who at the close of his predictions, manifested Himself to his mind by the same emblem which had been revealed to him at their commencement. This, however, is not the only truth we deduce from the vision. The evidence of the Person, who revealed himself, gives the substance of the vision itself, by inevitable inference, to Christ; and proves, that as His Glory had filled the first temple, raised to Jehovah, by the hands of Solomon; so that He would dwell in this mystic fane of his church to all future generations. "The glory of the Lord came into the house by the way of the gate, whose prospect is towards the east. So the Spirit took me up, and brought me into the inner court; and behold, the *Glory of the Lord* filled the house. And he said unto me: Son of Man, the place of my throne, and the place of the soles of my feet, where *I will dwell* in the midst of the children of Israel *for ever*." It is the supremacy of Jesus over the Church which he had founded.

The prophecies of Daniel claim our next attention.

* Ezek. xliii. 2.

He is the last of the four great prophets. His favor in the sight of God was almost unbounded ; an excellent spirit was in him ; and the predictions he has transmitted to us, present, as tokens, features of such remarkable quality, that, read with attention, and compared carefully with history, they might of themselves be sufficient to turn the heart of the unbeliever. The character of his visions, though as mystic and parabolical as those of Ezekiel, is singularly free from their obscurity and darkness. He has himself given the key to many ; and the perfect exactness in which others have already been completed, leaves nothing for the mind to desire. The charm of his writing almost causes us to forget its depth. In one particular, he seems to have been exceedingly remarkable ; and to have stood personally pre-eminent above every other prophet. In the visions vouchsafed to other inspired persons, the Deity revealed has been of that single character, that, judging by the entire analogy of Scripture, we attribute it unhesitatingly to Christ. However different the external appearance may have been to each, the unity of the Person is in no instance interfered with. He has sometimes appeared under the form of an angel ; sometimes under that of man ; and sometimes been symbolized, as in the vision of Ezekiel, under those compound emblems, which most vividly represent the abstract attributes of Divinity. But in none, has the mind of the seer been withdrawn from the notions which, as a Jew, he would entertain of the unbroken and *inseparable unity* of the God of Israel.

A far higher mode of revelation, however, appears

to have been laid open to the spirit of Daniel. A revelation which, plain and evident as it is to ourselves, was yet wholly misunderstood by the nation of the Jews at large ; but which, in the most distinct manner possible, forthshadows the power over the earth entrusted to Christ in Heaven, even by God the Father. The passage is so singularly clear and well defined, that it seems astonishing that the Jews should have missed, not only the spiritual, but the Divine and God-like character of the Messiah ; even had all other evidence of the Great Truth been deficient. He has described a prophetic dream, which descended on him by night, during the first year of the reign of Belshazzar. Four great beasts arise out of the sea, figurative of four successive great and powerful kingdoms. Their qualities are severally portrayed, by which they might be reduced to historical certainty. The prophet deeply meditated on them in spirit, until another object arose to view. " I beheld," he exclaims, " till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool : his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued from before him : thousand thousands ministered unto him, and ten thousand times ten thousand stood before him ; the judgment was set, and the books were opened." * The judgment of the four beasts is then passed ; and the vision continues. " I saw in the night visions, and behold one like the *Son of Man* came with the clouds of Heaven, and came to the Ancient of Days, and they brought him

* Dan. vii. 9.

near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

A clearer *idea* — (for the scene passes in a dream, and therefore offends not against the canon laid down by our Saviour)—a clearer idea of the Father delegating all power and dominion to the Son can scarcely be conceived, than is represented to the prophet in this passage. The expressions used can with difficulty be applied to any other interpretation; and it really appears an extraordinary infatuation in the nation of Israel that they could receive them in any other light, than as pertaining to at least a *divine* Person, if not the very Being whom we recognize in faith as the *Son* of God. There could be no question at all that they referred to the Messiah. The language is far too lofty and awful to be applied to any lesser Personage; and the Jew who received* Daniel as a prophet, must have believed the revelation to have centred in the Messiah.

But what must have been the idea in the mind of Daniel? The Ancient of Days, invested with all the symbols which would represent Jehovah — the God of Israel to his mind, did sit, and behold one like the Son of Man did come before him, surrounded

* The later Jews have cast him out of the list of the prophets, and placed his writings amongst the hagiographa, the least canonical books of the Old Testament; in which rank he now stands in all the Hebrew copies of the Bible. The reasons given are various; but as Jennings remarks—the real reason is the clearness of his predictions on the *time* of the Messiah's coming—which time has long passed.

with the glories of heaven, and an everlasting dominion was given to him; a dominion which should not pass away, over all people, nations, and languages of the earth. What thought, spiritualized as his mind must have been, could have come over it, but that the Messiah, to whom such extended might was conceded, must have partaken of Divinity, and that the kingdom which would arise under him, would not be one of earth and temporalities; but a kingdom over the soul, one meet for the Atonement and the Redemption of the fallen race. How could it have been, that he, to whom a vision of such *remarkable* import had been given, could see the Messiah springing solely from the sons of men, a partaker of their frailties, and an avenger to their passions; a man like unto themselves; the prince of a passing, Israelitish dominion? Surely it could not;—the thought, we conceive, must have rested on his mind that the Being who came before the Eternal, clothed in a human form, to prefigure his Incarnation, must, when invested *with all the prerogatives of Godhead*—have been a visible emanation of the Deity himself. This is the true form;—that in which the Christian receives the vision. We see in it the oft repeated declaration of Christ, that “*all things* are delivered unto him of the Father,” and in the force of the prophet’s assertion, add one more proof to the frequent declarations of Scripture of the *perfect*, and *unlimited supremacy* of Jesus over the earth.

If however any lingering doubt should have hovered over the mind of the prophet of the truth of the inference we have supposed; if it should have appeared just possible to him in *that* vision,

that the Son of Man who appeared, was *an angel* and not the Deity, the doubt must surely have been dispelled in a subsequent vision on the banks of the river Hiddekel. He had been mourning over the evil destinies of his people three weeks; he had eaten no "pleasant bread," neither had he drank wine; nor had he, in his sorrow, anointed himself with oil. His soul was in perfect communion with God; it was abstracted from self. He had gone forth from the tumults of the city, and stood by the side of the great river. In such a frame of mind a vision of great power is revealed. He thus records it. "Then I lifted up mine eyes and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude."* The dread character of this Divine Being is sublimely figured in the effects caused by his Presence, even though invisible to the outward senses. The prophet is accompanied by certain men — fellow-mourners probably — who meditated like himself on the misfortunes of Israel. A chill, sudden and indefinable; the presentiment of supernatural presence, steals through the hearts of these men. They dread they know not what; their senses are paralyzed; they quaked and trembled greatly with fear, "so that they fled to hide themselves." "Therefore," he adds, "I was left alone, and saw this great vision, and there remained no

* Dan. x. 5.

strength in me ; for my comeliness was turned in me into corruption, and I retained no strength." Wherefore this excessive fear and shuddering on the part of the prophet? From the certainty of the Divine Nature of the present Being. From the awe which must be felt in that consciousness, even in the breast of the most favored prophet. Yes. But we should say more than this. It was the resemblance between "the man clothed in linen," and "the Son of Man" whose image he had before beheld in the night visions before the throne of the Ancient of Days ; the conviction which fell upon his soul, that it was He whom he had seen in Spirit, who now stood palpably before him ; and that in the innate majesty of the Person he beheld the revealed glory of God. Hence the sudden and utter failing of his strength ;—hence the trembling and faintness which came over him ; not as before an angel, a messenger sent from God—but as before the fearful presence of the Deity Himself.

But in regard to the identity of the person with Christ, we turn to the Revelations of St. John, and in his description of Jesus, clothed as the High Priest of the Christian Church, and find almost an iteration of the language of the prophet. "I saw in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a *golden girdle*. His head and his hairs were white like wool, as white as snow ; and his eyes were as a *flame of fire*. And his feet *like unto fine brass*, as if they burned in a furnace ; and his voice as the sound of many waters." It is impossible to refuse assent to

the great and commanding fact, that to the Prophet and the Evangelist there existed but one fount of inspiration.

The roll of the Minor Prophets at this period of the subject opens upon us. Their authority is to the full as valuable and decisive as that of the holy men whose writings we have already touched upon ; but from the general conciseness of their works, with two exceptions, there is less scope for the evidences required. The principle however is still preserved. There is no sign, as time progresses, that any other intervention takes place in the affairs of men than that which has been declared from the beginning. There is therefore the less reason for going into their predictions at any length ; although it would detract from the entireness of the proof to leave them wholly unexamined. We content ourselves, on the strength of the above statement, with a slight and hasty notice.

The predictions of Hosea, the first in order, are opened without any detailed account of the time or the means by which he was initiated into God's secret counsels. He simply states the volume of his inspiration to be "The word of the Lord that came unto Hosea, the son of Beerī, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel. The beginning of the word of the Lord by Hosea, &c." The current however of his prophecies runs throughout in a clear, uninterrupted stream ; the inspiring Power is unchanged ; and in the thirteenth chapter is revealed in the very charac-

ter in which we might have expected to discover Him. In a reproach of Israel, under the name of Ephraim, for obstinacy in idol worship; and a menace, that “they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney,” he adds in comfort to them—a hope in their day of captivity, “Yet *I am the Lord thy God* from the land of Egypt, and thou shalt know no God but me; for there is no *Saviour beside Me*. I did know thee in the wilderness; in the land of great drought.” The reference to Egypt and the wilderness, sufficiently proves *Christ* to have been the beheld of the prophet.

The commencement of the book of Joel, is in precisely the same language as that of Hosea. No vision is recorded; and the prophet enters at once on the great object of his ministry without preface or conciliation. The character of his writings is that of indignant severity against the sinfulness and obduracy of the Jews, mixed however with those striking promises of Evangelism which form the great burthen of all the prophets. In his views of the Gospel dispensation, he is in perfect accordance with every other writer in the prophetic æra; and it seems a rational deduction from this fact, to believe him to have been guided in his revelations by the self-same Divine Influence. For example. Isaiah, as we have seen, speaking in the person of Christ, laments the injury done to *his own vineyard*;—the Jewish state and religion; and Joel, speaking in the Person who inspired his soul, says; “A nation is come up upon my land, strong and without number;

he hath laid *my vineyard* waste and barked my fig-tree ; he hath made it clean bare, and cast it away.”* We receive this instance among many, as an evidence of the identity of Christ in the mind of the two prophets.

The proof drawn from Amos is of precisely the same nature as that found in the writings of Hosea. He is denouncing a woe upon Israel in the name of the Lord (JEHOVAH) ; and to place their sin in the strongest possible light, he upbraids them with their unthankfulness, by calling to their remembrance the benefit which in former times *He* had poured forth upon them. “ Yet ”—he exclaims—“ *destroyed I* the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks ; yet destroyed I his fruit from above, and his roots from beneath. Also *I brought you up from the land of Egypt*, and led you forty years through the wilderness, to possess the land of the Amorite. And I raised up of your sons for prophets, and of your young men for Nazarites.”†

“ The vision ” of Obadiah is comprehended in a few sentences. It is a denunciation against Edom, and a promise of temporal victory to Jacob ; including, as is usual amongst the prophets, an inner announcement of the spiritual triumph of the Gospel over the enemies of the Lord. There are no expressions in the vision which would attribute its inspiration exclusively to Jesus, in the manner of the other Scriptures, which have been thus tested ;—but there is still a decisive evidence of this truth, in that some of the ideas are conveyed in *the very language* in which

* Joel i. 6.

† Amos ii. 9.

Jeremiah denounces the same evil to the Sons of Esau ; and by consequence the Inspirer of the two prophecies must necessarily have been the same.

Jonah, the next in order, was himself *a type* of Christ ; and in “the Word of the Lord” * which “came unto Jonah, the son of Amittai saying, Arise, go to Nineveh, &c.,” we naturally recognize the Person of Jesus.

In the fourth chapter of the prophet Micah, after a brilliant declaration of the blessings of Christ’s kingdom, he bursts forth in the name of the Lord (JEHOVAH)—the Lord of whom his whole prophecy breathes—in these terms, “In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted ; and I will make her that halted a remnant, and her that was cast off a strong nation ; and the Lord shall reign over them in Mount Zion from henceforth even for evermore.” A few sentences subsequent to this announcement, we meet with a repetition of the assertion so often occurring :—“*I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants, and I sent before thee Moses, Aaron and Miriam.*” †

The book of Nahum has no outward distinctive marks, by which we may attribute it to Christ ;—it possesses however, in compensation, an internal evidence of a character as strong as we could desire. It is a burthen against Nineveh. The repentance, through which they had turned aside the denouncement of God’s wrath by the mouth of Jonah, had subsided again into sin, and fresh provocations of the

* Jonah i. 1.

† Micah vi. 7.

Divine vengeance. Nahum is commissioned to repeat the menaces which were launched forth by the former prophet ; and as the sentence proclaimed is the same, it would be utterly inconsistent to imagine any diversity in the Person who determined that it should come to pass, and who infused a knowledge of it in the minds of his prophetic ministers.

The same reasoning will apply to the prophet Habakkuk. The chief substance of his writings has been treated of by Jeremiah.

The two following books, those of Zephaniah and Haggai, contain no single passages which might be separated with any increased effect to the enquiry. Their principal evidence lies in their conformity with the general tenor of the prophecies ; together with some few expressions, which seem to denote that they drew their wisdom from the same fount ; especially in the titles ascribed to the Lord who taught them—"the Word of the Lord" and "the Lord of Hosts"—both of which are usually esteemed peculiar to the Second Person of the Holy Trinity.

The scantiness however of the materials of these prophets is amply requited by the fulness of Zechariah ;—the Sun, as he has been well termed, among the lesser prophets. His writings abound in the kind of proof that we require. It might be drawn from any section of his predictions. Take one from the beginning of his ministry. In the second year of the reign of Darius, "the word of the Lord came unto Zechariah, the son of Berechiah, the son of Iddo, the prophet, saying ; I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees, that were in the bottom, and behind

him were there red horses, speckled, and white.”* The progress of the vision clearly proves,—with the consent of all commentators—“the man”—here described, to be the Divine Word,—the Son of God. The prophet is attended by a subordinate angel, who interprets the secrets which are forth-shadowed, and who intercedes for Israel, long suffering under the evils of the captivity. He addresses “the man, who stood among the myrtle trees:”—but in what language? “Then the angel of the Lord answered and said, “*O Lord of Hosts*, how long wilt *thou* not have mercy on Jerusalem, and on the cities of Judah, against which *thou* hast had indignation these three-score and ten years? And *the Lord*—(JEHOVAH)—the man standing among the myrtle trees—answered the angel that talked with me with good words and comfortable words. So the angel that communed with me said unto me, “Cry thou, saying, Thus saith *the Lord of Hosts*, I am jealous for Jerusalem and for Zion with a great jealousy. And I am sore displeased with the heathen, that are at ease; for I was but a little displeased, and they helped forward the affliction. Therefore thus saith the Lord; *I am returned* to Jerusalem with mercies; my house shall be built in it, saith the Lord of Hosts.”

In the same strain is the whole series of his predictions written. They follow in regular order from this opening; without change either of person or style; and are of course subject to the same law of exposition. Under the sanction of this alliance with our subject, we reach the concluding acts of his ministerial office. As life advanced, the powers

* Zech. i. 7.

of his mind seem to have expanded, and his capacity for more open vision to have increased. It would be vain to seek, even in the pages of Isaiah himself, for *more* explicit manifestations of the Truth in Christ, than God has suffered him to reveal. Let one suffice. "The burden of the word of the Lord for Israel, saith the Lord, (JEHOVAH) which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. Behold I will make Jerusalem a cup of trembling to all the the people round about. . . . And in that day I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of supplications; and they shall look upon *Me whom they have pierced*, and they shall mourn for him as one mourneth for his only son; and shall be in bitterness for him, as one that is in bitterness for his first-born."*

The line of prophets is at length closed in the person of Malachi. The spirit of his predictions has issued forth in the same power and under a similar form to the revelations, which we have already brought under review. The light which sets at the eve of the prophetic day, is that which was shed brightly around its dawn; and which has guided us throughout our course, if not with an unvarying radiance, at least with sufficient clearness to discern the Almighty counsels in regard to man's Redeemer. We select a single passage, and close our extracts; merely stating that the opinion of Jew and Christian has ever been in favor of interpreting it of the Messiah. This consent is to a certain degree inevitable. It

* Zech. xii. 1.

would be impossible with consistency to interpret it otherwise. The prophet speaks in the person of "the Lord of Hosts." "*Behold I will send my messenger, and he shall prepare the way before me; and the Lord (Christ) whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the Lord of Hosts.... And I will come near to you to judgment; and I will be a swift witness against the sorcerers and against the adulterers. For I am the Lord. I change not; therefore ye sons of Jacob are not consumed. Even from the days of your fathers, ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of Hosts.*"* Again we conclude with the frequent affirmation, that the Lord who spoke; who inspired the prophet; and who asserted thus his power—was Christ—the angel of the Jewish Covenant—the Son of God—the Saviour.

Now whether we are disposed to attribute to Jesus Christ the sole agency in the affairs of men since the Fall; or whether it is our belief that Scripture bears not sufficient evidence of the fact; one truth is undeniable, that in very many instances Christ *did* so interfere; and in that interference assumed the worship and the name that were ascribed to Jehovah. It is undeniable, that he came invested with the power and the might of the Father, and that having first called Abraham the progenitor of the Jews; and in a later age, Moses their Legislator and Leader, he freed them from Egyptian bondage,

* Malachi iii. 1.

and guided them through the wilderness into the *temporal* land of Canaan, by the *same* power and in the same character, in which he would afterwards have drawn them from the bondage and wilderness of sin into the *heavenly* Canaan, had not their own blindness and infatuation frustrated his intentions. It is utterly irreconcilable with the law of Scripture to imagine any unorganized and indefinite system of intervention on the part of Christ;—a system which should make his descents on earth dependent upon some peculiar event, or train of events at the time they occurred. The whole Bible has been written with a certain design: and the histories and transactions which are therein narrated took place in a perfect accordance with that design. If Christ intervened at all, it must have been in consequence of the foreshadowed design, and not from any lesser and temporary circumstance. The lengthened train of quotations which we have made from the entire history of the Old Testament, is a strong testimony of this fact. Give but a single point at which Christ may be allowed to have intervened, and the subsequent instances will so depend upon that; will make so many *references* to that; will be so incomplete and confused, unless his ministration is continued, that a difficulty will be at once created, which will require considerable *ingenuity*—(the *last* thing to be desired)—to overcome. Of Christ's manifestation of Himself in the Old Testament there can be no possible doubt. Neither can there be any hesitation in admitting that he displayed his attributes and power in *every age* of the world from “the voice” in Eden to the prophetic revelation of himself to Malachi. We con-

sider this position sufficiently established. We consider it equally proved that in his revelations to men, he came in the character of one possessing great and commanding powers; of one who acted by an inherent and divine authority; and as one who had the earth and its affairs in subjection to his will. This was the aim and end of the first proposition laid down—that—It seemed deducible from Scripture, that Christ, as Mediator, from the time of his intercession having been accepted by the Father, manifested his Power upon the earth. We follow it up with another; that, "*The object of his Mediation having been completed in the subjection of all his enemies, it is deducible from Scripture, that Christ will yield up his authority.*"

DIV. 4.

We now come again to the passage which has been extracted from the Letter of St. Paul to the Corinthians.* But we meet it now under a far different aspect, than when we adduced it in the commencement of the subject. We received it then in the light of an insulated position of Scripture; and gave no more weight to it, than we should to *any* passage which we might have separated from the Bible, without reference to the context. But the course of the enquiry has brought us gradually *up* to this assertion of the Apostle; and we now take it, not only as a single statement, but as a great truth founded on, and confirmatory of the

* 1 Cor. xv. 24.

whole previous course of Scripture. When we now find that at "the end" Christ shall deliver up "the kingdom of God the Father," we discover a confirmation of the truth displayed in every part of the Bible, in colors of an exceeding brightness, that Christ has received and exercised a great dominion from the first ages of the world. When we read, that he "must *reign* till he hath put all enemies under his feet," we admit the fact with readiness into the mind, that this empire over the earth will exist, not only to a future period, — but that it will, in accordance with the past history, be exercised in an especial and peculiar manner by him. When we are expressly told, that though all things are put under the Son, yet that the Father "*is excepted*" from that rule; that he is separate, distinct, and superior to that delegated authority, we imbibe a still stronger idea of the absolute supremacy of *Christ* over the world. And when it is stated as the great end to which all these propositions tend, that eventually, when all the enemies of Christ shall have become subject to him, He shall also *himself* be subject unto the Father, that "God may be all in all," — we seem to have an authority in the interpretation affixed to the rule of Christ of the surest character; and to regard the scheme of Christianity with the mind and eye of the Apostle Paul.

The context of the passage, independent of the line of proof which has been drawn from the Old Testament, is in perfect favor of this exposition. St. Paul has just declared the certainty of the Resurrection from the dead in that Christ has risen, and become "the first fruits of them that slept." He

states, (in the spirit of another passage of his writings, that "the dead in Christ shall rise first,") that Jesus having risen, they shall afterwards rise "that are Christ's, at his coming." "Then," he adds, "cometh the end," when the judgment of souls having passed, — which he designates by the end, — the empire which Christ has held hitherto over the world shall cease. But what is this empire which shall cease? Surely not his *Spiritual* kingdom. In that sense the testimony of Scripture is invariable that "Christ remaineth a king for ever." It is the doctrine of every Christian Church that his spiritual kingdom shall never terminate; and it is in the full power of such a doctrine that our creed speaks, in asserting, that his "kingdom shall have no end." Of what dominion and rule then does the Apostle testify, in writing to the Church at Corinth, that he shall deliver up his kingdom to the Father? The answer is plain. It is his *Mediatorial* kingdom, which as we have seen he has long exercised upon the earth; and not his natural and essential kingdom of which, *as God*, he has been possessed from all eternity. The Mediatorial kingdom was a temporary authority; received for a specific purpose; taken on himself by a voluntary act; taken for a limited period; a divine means and an expedient "for us men, and for our Salvation," — and the ends of that dispensation having been accomplished; — human nature having been brought again into a state of reconciliation with the Father; — opposition to His authority having ceased; and the world having yielded freely to his laws in the hope of being partakers of his glory, — then, and *not till then*, shall

he divest himself of his earthly diadem, and return into the Essence of Divinity. When *all* shall have been finished, — then shall the Son be subject to Him that put all things under him ; — then shall that emanation from the Father, which became incarnate, again be resolved into the unity of the Godhead ; and in the language of the Apostle, “ *God* be all in all.”

The great point then for consideration seems to resolve itself into the mode and principle by which this cession of authority was effected ; lest, on the one hand, our thought should make so absolute a separation of the Son from the Father, that the Unity of God would be destroyed ; — or on the other, our mind should rest so entirely on that Unity, that the Mediatorial supremacy of Christ should virtually be set aside. A subject of such fearful solemnity should be approached with the extreme both of awe and caution ; lest by a familiarity of illustration we might derogate from its sublimity, and seem to endeavour to make that evident to the sight, which is and must ever remain an object of man’s deepest faith. Still, it never was intended, that his belief should be of that blind and superstitious nature, that he should receive the mysteries of religion as truths on which his judgment was forbidden to dwell ; — as if the strivings of his soul to reconcile them to his reason constituted, in the act, a sin. A law of that arbitrary character sounds rather of human than of Scriptural origin. It was not the law of Christ, who propounded the deepest and most intricate truths freely to the multitudes who heard him, and referred them to the Scriptures, that they

might reconcile them to their own minds.* It certainly was not the law of St. Paul, the greater part of whose writings commends itself to the *reason*, as well as the *faith* of men; and whose sublimest topics are invariably seconded, if not substantiated, by powers of argument and reasoning. And we cannot believe that mind to be wrong, which endeavours, under just limits, to render *the principle* of those Holy Truths plain to the comprehension, of which the precise *mode* and *essence* is yet wholly insuperable. I believe devotedly in the existence of the Trinity. I believe, with the same fervency, in the Unity of God. The Being, Nature, and Subsistence of the Deity fixed thus by Faith in my mind under a triple, yet single character, is wholly indefinable. I can neither comprehend; nor place it palpably before my mind's eye. It surpasses the human faculties, in that they draw every idea and image from combinations of things seen on earth. God has not been "seen at any time," and the Divine Glory, which the justified soul will hereafter *behold*, has never by any defined ideas been revealed to man on earth.

But the impracticability of this mental view does not prohibit me from endeavouring to make the *known existence* of this Triune Essence plain, *by principle*, to my understanding. I may imagine and reason on the *fact*, although I cannot tell the *precise mode* in which the fact exists; and by a combination of qualities, I may reconcile the great Truth to my

* For example, the unity of Christ with the Father. The conjunction of his divine and human nature; and the greater part of the great doctrines recorded in St. John's Gospel.

mind although it would utterly fail, should I, in an unguarded moment, be rash enough to attempt to embody them. Without some such process in the secret thoughts of the individual, the very enquiry, in which we have been engaged, however true, is of a nature calculated to create confusion in the mind ; and the assertion of St. Paul, that Christ shall give up the kingdom again to his Father, a point of mystery, utterly incomprehensible. I would reason on his statement after this, or some similar manner.

God, in the language of our Saviour, is a Spirit. He pervadeth all space. Space is without end or limits ; and where space is, there also is God. Not a particle of matter exists, but God is present in it. His Spirit breathes through all creation. In the strictest sense of the term, He is Omnipresent ; *He fills the universe*. In this idea we gain an abstract, but most certain notion of the Unity of God. He is One ; for filling, as He does, every conceivable portion of space, there is manifestly no capability—no place,—no room, if the term may be used, for the existence of any second Spiritual Essence, independent, or disunited from the First Great Cause. The other Beings of the Trinity must of necessity be evolved from the One Eternal Spirit who pervades the Universe.

The attribute then, under which we first behold the Deity, is that of *Omnipotence*. Existent through all Eternity ; without beginning, and without end ; Second to none ; and having all Creative energy in Himself ; the Maker of all things visible and invisible ; and acting by the fiat of his Will ; the mind receives its first idea of God, under the aspect of Might and Power.

All Creation, at the first, was the result of Power. The Eternal Spirit moving his Will into action, and calling into being material objects, where all before was void, created those systems and forms of living things, which first received impress of the mighty Mind. Formed by his Power, they stood beneath the vassals and subjects of his Will. He was their Monarch, Ruler, and the sole Arbiter of their destinies. They existed by the sufferance of his Power; and their obedience to the laws which he gave them. Ceasing to obey, they must have become victims to His justice; His Retribution.

Bringing the mind into this first idea of that Quality, Essence, or Spirit which we term God—(divesting the thought of all outward form, and dwelling solely on the *abstract*, though active *properties* of the Deity,)—this seems to be the just and natural conclusion, to which it would arrive. Power unlimited; but Power, through the principle of Justice, *stern and terrible*. The effects over Creation, through such a principle, would be precisely that which was proclaimed to the nation of the Jews under a Law of obedience; “God is a consuming fire.” Every where present. Jealous over the works of his dominion. The King, to whom was due a perfect allegiance. The God, to whom every thought and aspiration was fully known. Formed for his glory, and living for his praise; the least shade of deviation, under the sole reign of God’s Power, must have been visited with a penalty; while, at the same time, the interval which *separated* the Creator from the formed, must have been almost immeasurable. In this light therefore the aspect of

God, is one of *Fear*. In a state like this, Creation must have languished. But God, in the action of his own Nature, *generated from his own Spiritual Essence* another Quality, equal in Power and Being to Himself,—the Quality of LOVE. We speak of the existence of God, under the single aspect of Power and Might, for the sake of giving that succession of ideas to the mind, by which it may be enabled to discern the different Persons or Qualities of the Trinity; but we have no notion at all, in point of fact, that God really subsisted for a moment in that single character. It would be impossible. The Quality of Love, *generated and begotten* by the Father, was *coeternal* with the Father. The Godhead of the Father existed not at all without the Quality of Love. The two Essences were inseparable. God begat the Son—the Power or Quality of Love from all eternity; and drew hence the title which we attribute to him of *Father*. No sooner therefore did the first fiat of Creation proceed from the power of the Eternal than *Love* sprang forth from the Deity. God beheld his work, and loved it. The Second Person was generated from the First; but was yet inseparable from it; and Creation proceeded under the double influence of Power and Love. Take now the ideas which we have sketched out in regard to God, under our first view. Apply them to the Earth; to Man; or indeed to any Creation either higher or lower, in the scale of the Universe: and we shall at once see the full necessity of that Spiritual Emanation, which is the Son,—that the Father might regard with affection, the works which were moulded by his Power. We shall also see, in the perfect distinction of the

two properties, *the principle* on which the Son may be said to be subject, and to be different in action from the Father; and yet to be so indissolubly united with him, that the two Essences should form *One God*. The supremacy of the Father may be invaded by disobedience. He may be offended with the violator of his given Law; but the offence may still be healed, and the transgressor reconciled through Love—which is the agency of the Son.

As an illustration, we might adduce a fact of every day experience. The soul of man is single and indivisible in its nature. It is the One Principle of his existence; one and indivisible. Yet to what endless, distinct, powerful, and contradictory passions is it subject. They are each separable from one another; each based on its own grounds and motives; and yet all proceed from the one indivisible mind. The same bosom which breathes forth revenge, and the blackest hate, may yet beat towards certain objects with tenderness, and be susceptible of love. Nay, feelings of the strongest nature, and contrary to each other, may stand out in action at the same moment and towards the same individual. Let a favored child sin against its Parent; let him, by some offence, deeply wound his feelings; and the Father, if he gives free way to the first impulse of his mind, may feel deep anger and indignation against the offender, even while at the same moment he regards him with the utmost warmth of love and affection. The feelings are wholly opposed: and yet they not only arise from the same person: but are in exercise at the same instant.

The point in which the illustration is deficient is

this; that the passions of a man are only so many *feelings*, arising from certain ideas preconceived in the mind; and depend for their effect upon outward circumstances. They bear with them no intrinsic power. But the Qualities of the Godhead are sentient, powerful, active and dominant Beings. God is a Spirit in his Omnipotence; and God is also a Spirit in the Love—or Son, whom he has generated; and the Moving Principle of the First has been communicated to the Second. They are no abstract qualities; but each God and Lord. In this distinction of the Powers, we may gain an idea of an agency of the Spirit of the Son, distinct in mode from the Spirit of the Father. The *Personal Quality of Love* may reconcile transgressors with the offended *Personal Quality of Power*; although both being *One* in the Godhead, the Father acts not without the Son, nor the Son without the Father. Though different in mode, they must necessarily be one in mind and principle.

But a third Quality is still required. Power and Love act *towards* Creation, and *bear upon* the destinies and existence of human nature; but there is as yet no strength or influence in man which acts *reciprocally* towards God. Omnipotence formed, and Love regards him; but he has no means in his own breast which enable him either to merit or preserve a continuance of the Divine Favor. He requires a *Sustaining Power*; an energy which shall both raise his mind to God, and keep it firm in its fidelity. Without it he must die. Now this is precisely the Quality which we find in the Holy Spirit. He is *the Comforter, or Sustainer*. Love, the first-

born, is begotten of the Father in his single property of Omnipotence. But the Comforter is neither begotten of the Father nor the Son, but "*proceeds*" from both. From the unity of the two, a third proceeds ; and hence the deep wisdom of that assertion in the Athanasian creed ; "The Holy Ghost is of the Father and of the Son ; neither made, nor created, nor begotten, but *proceeding*."

Now as the Son may act after a manner, which, speaking in man's ideas, may be termed *peculiar* to Himself: so also the Holy Ghost has assigned to Him his own peculiar province ; although both, as emanating from, and being inherent in the Unity of the Godhead, only act in accordance with the Will of the Father. How it may so happen that each of these Qualities or Powers stands forth in the Godhead a Divine and sentient Being,—a Spirit possessing all the properties and functions of God—is what we are not called upon — nor is it possible by *any* thought or reasoning, to conceive. God is a Spirit, and pervades all things. It has not been given us to trace out to the mind the visible Glory of the Eternal ; nor to imagine the focus or Throne whence its rays proceed and diffuse themselves over the Universe. *That* is left for other faculties, and another state of existence. It is sufficient for us to gain certain distinct, *abstract* notions of the several powers of the Trinity ; to *reconcile* these with the known nature of things — to perceive that they flow out of the fundamental position of the Unity of God ; and to find in them a *sign and symbol* of the operation of the Triple Powers of the Deity. More than this we cannot obtain, and in a subject so lofty and

solemn it seems a great acquirement, that we are enabled to evolve the three Principles in such regular sequence ; in such perfect consistency ; and more than all, in such entire *harmony*, that the Three centre necessarily in One ; and the One acts and reciprocates with the Three.

Under this notion of the Persons or Qualities of the Trinity, we gain a glimmering of the mode of Redemption, and of the Dominion and Supremacy which Christ assumed over the earth. God, the first Power was offended, in that his Law had been violated. Under that Law human nature in its guilt became subject to the penalty of death. But the Quality of *Love* was inseparable from the first Power of Omnipotence ; and LOVE, a Spirit coequal with the Father, interceded with offended Omnipotence, and undertook the recovery of human nature, and its re-installation into the Divine Favor. Christ was the Spirit or God, whom in our abstract ideas we term Love ; and into his hands was conceded by offended Omnipotence the full power and dominion over the creatures whom he had covenanted to save. God the Father *could not personally have intervened*, since He, in his own Quality, was not the Mediator of men, but the Person with whom men, by Christ's aid, were to become reconciled ; and who had promised, in consequence of his meditation, hereafter to receive them. It would have been inconsistent with such a design, that the Father should have intervened. He was the Quality alienated from human nature. He was the God offended. And it would have been equally inconsistent, if Christ had *not* intervened, since he was the Quality, who by the

exercise of his Essential nature Love, was to lead back human nature into unity with God. With the knowledge of this great truth, we should look in the early records of Bible History, expecting to find instances of the manifestation of Christ; while on the same knowledge, we should feel surprise at instances of the revelation of the Father; seeing that he was not the God to lead—but the Being *to whom* man was to be led. And this is exactly—to the very letter,—what we discover. Innumerable examples exist of the spiritual descents of the Son;—but not one of the Father;—nay it is expressly stated, that “no man hath seen the Father at any time;” nor “heard his voice.”

The possession of this notion reconciles at once very many statements of our Saviour, that would otherwise seem so difficult to the understanding. We see how it happens that “the Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise,”*—in that the active Quality of Love, which is generated from, is at the same time a portion, so to speak, of the Father. It is in the full force of that assertion of Christ, that “I and my Father are one.” Yet with this unerring truth in our thought, we still perceive that “the Father judgeth no man, but hath committed all judgment unto the Son.”†—That the Father, “hath given him power over all flesh:”‡—that Christ was “sent from the Father:”§—that Christ “finished the work which God gave him to do:”||—that Christ. “spake not of

* John v. 19.

† John v. 22.

‡ John xvii. 2.

§ John xvii. 8.

|| John xvii. 4.

himself; but the Father which is in Heaven gave him a commandment what he should say, and what he should speak :”—we perceive these things, in that the Quality of Love, commiserating man’s lost estate, and interceding with the offended Quality of Power, had that authority conceded to Him, and received those laws from the Father, the combination of which could alone bring human nature again into reconciliation with God. The details and the visible process are removed far from our comprehension—but not so the *principle*. That is the leader of our Faith in the stupendous Doctrine; the means through which we perceive that though, in the fullness of its glory, it is *above*, it is not yet *contrary* to our reason. Hence, that we perceive how Christ was *separated and set apart* for that great office. How that His divine Person or Quality became centred at various times in the form of an angel; in the Pillar and the Cloud; in the Voice breaking forth from the Mercy Seat:—under those various means which were usual in former ages; and in which He spake comfort to mankind; and how above all, He became enshrined in the tabernacle of a mortal body during the Incarnation; and divested himself for a season of those higher and Godlike properties, which were Essential to Him as Deity; but which were inconsistent with the Human Nature which he had adopted, in order that he might purify it of its defilements. In that hour of humiliation he stood amongst men a sin-offering of their offences. It was the hour of supplication to the Father. The hour which set the seal to his Intercession. The hour for which the

* John xii. 49.

past dominion of the earth had been given ; and in that time his Real Glory was clouded. In the words of the Creed : “ He was inferior to the Father, as touching his Manhood.”

It is hence also that we feel the full force of that doctrine ; and of the practice of the Church which has been founded on it, which states ; that —“ Whatsoever ye shall ask of the Father in my name, he will give it you.”* We pray to the Father, because He—the offended Power—is the Deity to be appeased ;—but we frame our supplications in the name of Jesus, because it is through his Merits and Atonement that pardon can be obtained. Christ has received the dominion ; but he undertook it in order—for the express purpose, of bringing men to *God* : and therefore the prayer which seeks forgiveness is addressed naturally, not *only* to Christ who effected the reconciliation ; but also to God who was offended with our nature.

In the concurrence then of all these principles, we come again to the expression of St. Paul, that “ Christ shall give up” his Mediatorial kingdom “ even to God the Father,” and we feel strengthened in the first position which was advanced, that *Christ* was the Personal Quality through whom *all manifestations* of Deity were made known unto men ; and that a period will arrive in God’s own time and season, when that Quality, thus set apart for a distinct and particular purpose of his own free will and affection towards men, will yield up the temporary dominion and again, *as at the first*, be resolved into the Unity of the Godhead, and “ God be all in

* John xvi. 23.

all." *How* this will be accomplished it is as vain to enquire, as it is impossible to know. Christ "the first fruits of them that slept" has arisen in the same outward form in which men will hereafter arise to judgment. His own Resurrection is the earnest of the *mode*, in which our own shall be accomplished. He is still in Heaven, in regard to men, *the Mediatorial King* to whom authority has been given; and that authority will be "delivered up" by the same divine means and agency through which it was received. "Then shall the Son also be *subject* unto Him that put all things under him"—*subject*; as the Quality of Love was generated *from* that of Power,—not as expressive of inferiority—and "God be all in all."

I know not that in coming to this climax, a single point has been over-strained; nor that the whole course of the enquiry has not flowed onwards in an even current from the data which induced its rise: I know not that there exist any passages which tend to subvert—or even oppose it.*

* The only expression which may *seem* to reach this assertion; and which on that account should not be passed over in silence is the voice which on two occasions was heard in the exclamation, "This is my beloved Son, in whom I am well pleased." And on a third in answer to a prayer of Jesus, "Father glorify thy name," in the words "I have both glorified it; and will glorify it again." John. xii. 28.—But although, as I have said, they may *seem* to open a question, I think that in reality they do not. Christ has affirmed that no man hath heard the voice of the Father at any time. But on these three occasions the voice of the Father is said to have spoken. If this be true, it opposes the assertion of Christ; which of itself would lead us to seek another solution of it, than that which seemed the most direct and evident. The immediate occasions of the utterance of the expressions were the Baptism and Transfiguration of Jesus, and a prayer offered up during his last

It has been my endeavour to give every act which has been quoted its due and legitimate weight, and no more;—neither to insist too strongly on those which speak plainly and openly of the ministration of

sojourn at Jerusalem. The mode of the answer is intrinsically the same in all the Evangelists. There came a voice out of Heaven, saying; “This is my beloved Son, in whom I am well pleased;—hear ye him.”

There can be no question, but that the most obvious interpretation would be, that the Father Himself spake;—and if we could forget the affirmation of Jesus, we should doubtless so interpret it. But that saying reduces us to receive it in a more modified sense. The Divine commands which required personal intervention, were in ancient times usually performed by the ministration of angels;—Christ himself in this sense being an angel or messenger of the Most High. Taking into view the assertion of Christ;—considering the Supremacy and Dominion entrusted to Him, *because* of the alienation of the Father from mankind; reflecting on the ineffable Height, Splendor, and Majesty of the Eternal; and His aversion from men, UNTIL reconciled by the Atonement and Mediation of the Messiah; I cannot but think it possible, with this passage before me, that though the mind and will of the Father was in the voice, yet that it was *actually conveyed* by the lips of an angel. The voice uttered in the Heaven of Heavens—in that unimaginable centre, where the Fulness of the Divine Glory resides—may have been borne to earth by one of the attendant Spirits near the throne, and have been given with all the authority, but not the voice of the Eternal.

I would not however, be thought to lay a *stress* on this solution. It is obviously one framed *to* the occasion; and one which I should be loth to advance, if the truth of the enquiry rested wholly on the quoted passage. This however, is far from the case. God is stated never to have been *seen*, as well as never to have been heard. And Christ having once been proved to have assumed the titles of the Godhead, and to have appeared to men, the whole volume, *by incessant connection*, bears upon *His* Person in every subsequent or antecedent instance. This constitutes the real force of the System; and in this view possesses a strength which seems to my own mind insu-

Christ; nor to pass lightly over those which have been ordinarily interpreted of God the Father. It must however, be remembered that as many parts of the Old Testament were, in their language, accommodated to the belief of the Jews in the presence of that God whom we term the Father; so in the Epistles also, some are addressed to the Jews for *their* conviction under the same form. The opening verse of the "Hebrews" is an instance in point of the fact alluded to. "God," writes the Apostle, "who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath made heir of all things; by whom also he made the worlds." Now the direct inference would be that the Father had *personally superintended* the world in the earlier ages, and that the Son had only intervened or "spoken" in the days of the Apostle. This however we know to be opposed to the Old

perable. An authority was given to the Son; which authority was at a certain period to be yielded up. Christ exercised that authority; and the voice which proclaimed the mind of the Father rather confirms than shakes its reality. *Without* the single, solitary assertion of Christ, "ye have neither seen his shape at any time, nor heard his voice;"—the latter clause occurring only once in the Evangelists,—we should still hold the same views on Christ's supremacy over the earth;—and *with it*, we do not find that Truth at all diminished. The passage may perhaps in the minds of some be more restricted in its application; and seem to bear only upon that assemblage of perverse and rebellious Jews to whom he was at that time speaking; and who were boasting of their privileges and knowledge of God in opposition to his own claims. But however reconciled, it certainly does not destroy the other proofs which have been adduced;—though it might have appeared wrong to have passed it by unnoticed.

Testament; in that Christ personally ministered from the very first; and with this knowledge, and that of the peculiar tenets of the Jews, we resolve it, as we did formerly in the case of the prophets, into a form of address *accommodated to their minds*; one by which he first drew their thoughts to the *Incar-nation of Jesus* as the Son of God; as a preparative to his main argument. The apparent discrepancy is abundantly cleared up in the body of the Epistle; leaving us in no manner of doubt of the truth of the conjecture.

But if Christ has received such unlimited power from the Father;—if he has exerted it from the first disaffection and fall of man from God;—if he still exerts it, (as we must fain acknowledge that he does) and will not relinquish it until our judgment shall have been pronounced—of whom can we look for succour, O Lord,—but of thee! And if sinfulness and transgression—be they of whatever nature they may—are of such deep abhorrence in the sight of God, that nothing but the Descent—the Trial—the Innocence—the Sufferings and the Immolation of God Himself, in the Person of his Son, could atone for the disobedient and restore him to a state of favour;—what hope, O God, can any descendant of the fallen dare to assume which is not built up on Thy Merits, and cemented with Thy Sacrifice! In very truth, to Man art thou the “Alpha and the Omega; the beginning and the end; the first and the last.” He was condemned, and Thou hast given him life. He was prostrate; and Thou hast raised him up. He was weak; and Thou hast sustained him. He slept, and Thou hast watched over and

protected him. What a grand — what a stupendous view of Redemption do these things lay open to us ! What love ;—what *intense anxiety* in Christ that men should be saved do these great truths unfold to us, in that not a Law, not a revelation was vouchsafed to them, but that the Messiah Himself was the Personal agent, and dictator of the Divine Counsels. Much would it have been, if God had simply declared to man that his *Sinful Nature* would be redeemed ; and be placed, by painful austerities and incessant mortifications, within the possibility of restoration. Much, if the Laws of God had been once only put before him ; and he had been left, in this his state of knowledge, to prove, by stern obedience, and “strong crying and supplication” his anxiety for his soul’s safety. But more — far more than thought can either express or even conceive — that Christ Himself should have been so solicitous for his future welfare, that he would not entrust to Man’s lips alone the declaration of his will ; not to the given Law ;—not to inspiration ;—not to repeated instances of his superintending Providence ;—not to ANY means but that which brought Him in his own Person before men, — a minister to their necessities, and the encourager of their Faith. In the very depth of man’s depravity, he hath never been left alone. Christ hath *sought us out* that He might make known to us the riches of his glory. His reception from the first has been most unequal. Mark the course of History from the most ancient times. Christ has appeared ; and has striven for man’s advantage. He has striven often through neglect ; often through disobedience ; often through idolatry

and rejection; often through reproach ; often through contumely ; often through hatred and persecution ; but has still striven through all “to seek and to save that *which was lost*.” And wherefore this ? Doubtless because in the spirit of the Apostle “knowing the Terrors of the Lord, he would *persuade* men.” Doubtless also, because it was recorded in Heaven—in the eternal counsels of the Father an *immoveable and fixed* decree. “That there is none other name under heaven given among men, whereby they must be saved, but the name of *Jesus Christ of Nazareth*.”

THE INNER SENSE OF THE BIBLE.

DIV. I.

THE genius of Oriental nations appears in all former ages to have been remarkably attached to signs and symbols. We discover it in all their monuments and temples; in the fragments of ancient writings which have been transmitted to us; and in the concurrent testimony of all the historians who have treated on the subject. In the course of ages, a series of revolutions has swept over every region, and either changed or modified the institutions of every people of the East. Religion, laws, and government have successively yielded to innovation. No external relations have been unreached. But the mind remains the same; scarcely affected in its predilections and peculiarities by the vicissitudes which have so sensibly influenced all outward things.

It is difficult to account for this bias, in a manner which shall be wholly clear and satisfactory to the mind; or to explain the fact, why nations situated in certain positions of the globe should have thoughts

and feelings of so singular a character, that the rest of the world can scarcely find a parallel to them. Take the Northern nations of Europe; and neither in such records as we have received of their ancient state, nor in our full knowledge of their existing manners and customs, are greater traces of this peculiarity perceived, than we might expect to find in nations who have remotely proceeded from one common centre, and who have preserved some faint impressions and relics of the habits of their kindred progenitors. Take the states of Greece and Rome; and except in their "Mysteries" and in those religious rites, which they derived from Egypt, and adapted to their own Mythology, scarcely a shade of this feeling will be discoverable. In all that sprang from the genius of their own mind, it was almost entirely absent; so much so that the mysticism in their religion to which I have alluded, appears to the observer a self-evident and a rough graft from a foreign source. Both countries might be said emphatically to have been the seat of Reason, in contradistinction to the emblematic and allegorical cast of thought of Eastern nations. In America too, except in those leading symbols, in which were treasured the few, solitary truths of their religion; and which, drawn from the one common source whence all nations and languages originally issued, had been carefully preserved in their long migrations from Shinar, the earliest discoverers found no features of this character, which could at all be remarked as distinguishing features. In all other respects on this head, they scarcely differed from the barbarians in the North of Europe.

But turn from these countries to Egypt, Palestine, Persia and India; and the character of the mind is totally changed; we might almost say, reversed. The simplest, as the most sublime truths are alike beheld in the garb of secrecy and mystery. Every principle, whether in religion or in nature, is seen endowed with its appropriate emblem; and they are so enwreathed and interlaced with each other, that an entire language of symbols and figures must be acquired, before the hidden truth or meaning can be brought to light. The philosophical ground on which they have proceeded is this; — that, *all matter or universal nature must of necessity be the form and visible idea of the essence or spirit within*. Each object in religion has thus its corresponding sign and character in one of nature; and those of nature in return are held in esteem and reverence from their consecration to the uses of religion. The extent indeed to which this system was carried in Egypt has at all times been proverbial. It formed the subject of expressed astonishment, and secret admiration to the ancient historians of the world. The dark and impenetrable veil in which Truth was encircled, had an air of sublimity, which seized powerfully on their imagination. Egypt became the grand emporium of the West for objects of adoration. Their mythology in fact was almost founded on Egyptian worship. But though possessed of the external form, they were greatly ignorant of its original and real power. They lacked the spirit which could amalgamate and blend these things with the movements of their own minds, and led not only to a confusion, but even a total destruction, of all Truth.

The philosophers and sophists flocked thither to acquire that species of information which they could not gain from the Western States ; and felt a pride in an initiation by the priests within those mystic and hallowed precincts, which elevated them, both in their own estimation, and in the opinions of their fellow citizens, far above all who were deficient in that desired knowledge. We trace up to an Eastern origin the system of Pythagoras ; the ethics of Aristotle ; and even the philosophy of Plato, so far more spiritual and sublime than either ; and have no question, from a comparatively abundant evidence, that the principles which appeared so great and glorious to the Greeks, existed on the Indus and the Nile, ages before the first dawn of civilization in the West.

The Jews too, through every period of their varied history, were no less addicted to this fascinating study, than the other Eastern nations. They pursued it with an eagerness, which was not surpassed, even by the Egyptian priesthood. The fact is of an extreme importance ; since, in their possession of the Bible, we behold *the origin* of that philosophy, which led them to the adoption of this system of correspondence.

It appears to me very forcibly, that men make too little account of the early parts of the Bible ; not only in regard to enquiries like the present ; — but in illustration of the fact, that in all religion, — even in Christianity, which professes to be the most open and enlightened system which God will ever give, — the mystery of parable should form so large a portion. A system of religion without this principle, is

one of the fond delusions which men put on themselves. The thing is impossible ; unless indeed their faculties were more comprehensive than God at present has ordained them ; — and a study of the most ancient revelations to man would clearly demonstrate, that the Almighty, from the beginning, selected a *mystic form* of communication of his Will ; — doubtless because he saw it would convey the most spiritual notions of His own Essence, and fasten the most powerfully on man's imagination.

The first religious ordinance which was conveyed to him, was under the combined symbol of the trees of life and of knowledge ; and that principle which was thus laid down in man's state of innocence, was continued under more abstruse and hidden forms after his fall into sin and death. The emblem was at first simple and evident. It was a plain and open command ; — one which might be said to have borne its inner meaning on the very face of it. But it was still a symbol ; and given to man in that state of innocence and purity, was evidently designed as the mode and form in which the Deity would ever communicate with his race. This truth indeed became substantiated in a most remarkable manner in the acts of the Deity which immediately succeeded the fall. Both were mystic in the very highest degree. The one, the promise of Christ under the emblem of the serpent, and the woman's seed who should crush its head ; — the other, the typical expulsion from Eden, and the flaming sword which henceforward guarded the way of the tree of life. In the institution also of the rites of sacrifice which immediately followed ; — in the blood of the victim, which was

acceptable to God, as foreshadowing and concealing within it a mysterious sense ; in the fruits of the ground which were rejected as possessing no reference to that mystery ;—in these things, the law with which God had commenced his Revelations was singularly shown and preserved.

Now doubtless, the lead which was thus given to men's minds by God himself, would be subsequently followed up in the things which pertained unto Him. It would not slip from the memory. Nor indeed are we to suppose, that the acts which are recorded by Moses in the early chapters of Genesis, were the *only* transactions which took place between God and man. Those which he has transmitted to man's belief, were doubtless, under the inspired influence of the Deity, the most worthy—or at the least, the most useful to him : but we should, I think, form a most inadequate idea of God's superintendence and communication with man, if we imagined these to have been the only events which transpired of a similar character. As men grew and multiplied on the earth, the symbolic principle, thus given to them, would gain a corresponding strength and influence. Their every idea of worship, would naturally possess an emblematic character. It would be inseparable from religion, in the mind of the true believer ; in that having received that law from God Himself, he could not possibly hope to please him, by the substitution of any other of a more simple form and nature.

Time drew on. The world in a second instance, was reduced within the compass of a single family. In the laws given by God to Noah, a continuation of

the same principle of type and symbol is clearly manifested. In the bow; the emblem of God's perpetual covenant of man for his salvation. In the distinction of clean and unclean animals for food and sacrifice, and the corresponding adaptation to the state and feelings of the human heart; an inner sense was unquestionably intended to be conveyed; and men would be more prepared than ever, on this confirmation of God's will, to carry it out with them in their subsequent dispersion into the different quarters of the world.

Thus far the solution is clear and perfect. In receiving the truth of the early history of the Bible, we reach the origin of the custom and the reason of its prevalence. But when we attempt from these data to reconcile its predominance over certain parts of the globe, in so marked and eminent degree, as compared with others, the facts on which we have hitherto proceeded fade into conjecture, and become unsatisfactory, in that a variety of theories can be raised, each of which may possess a degree of plausibility. We might indeed imagine it to arise from this cause; (and I know not whether the supposition, if not wholly satisfactory, is not yet of sufficient truth to calm our objections.)—We might give this lead to the mind. The two great nations which first sprang up after the dispersion, were Egypt and India.*

* Sir Wm. Jones includes Persia. He says:—"We may hold this proposition firmly established, that Persia, in its largest sense, was the true centre of population, of knowledge, of languages and arts; which, instead of travelling westward only, as it has been fancifully supposed; or eastward, as might with equal reason have been expected, were expanded in all directions, to all the regions of the world, in which the Hindu race had settled under various

Rising from one source, they carried with them the genius and the principles, which had been sanctioned by the Deity ; and the close intercourse which subsisted between them from time immemorial, confirmed the bias which had originally been received. In the countries also, bordering or depending on these ascendant nations, these things would naturally be preserved ; the more closely, the nearer they approached their own particular centre ; but as we draw off from these attracting points, new feelings and new modes of thought would spring up, which would in turn become centres to more distant regions, until by continual recession, the original mind and habits, would almost wholly be lost sight of. Climate ; government ; local customs ;—a variety of things would gradually gain a peculiar and predominant influence ; and the new ideas, generated under these diversified circumstances, would in the course of time, take so firm and deep a root, that, to the superficial observer, they might seem indigenous to the particular people, whose customs were investigated. The leading principles however of religion, which were originally enwrappt in symbols, might still be preserved under all these changes, as objects which were of undoubted truth, and which could not consequently be altered without detriment to their own hopes. And this is just what we find. The more remote and less conversant with the East, the less attached are all nations to the language of types and symbols ; but, as is the case with all religions denominations.” This idea has usually been considered fanciful, and fallacious. But if true, it strengthens our position by an additional proof.

with which I am acquainted, the higher doctrines were still universally invested with a garb of allegory and parable. In the East however, the system which was at first adopted only in holy things, was gradually applied to matters of a different nature. Religion was the chief and the most weighty interest; but the habit once engendered, refused in the course of time to be so circumscribed; it descended to other things, which, if of a less, were still of a great importance to them. The institutions and laws, which possessed their principal force as being under the sanction of religion, partook of the same character. The impulse once given and once suffered to extend to other objects, except those of religion, would insensibly take in more ordinary matters, until at length, the mind would not regard any thing as of consequence, unless, either in outward form or in figurative mode of speech, it was presented to it under the aspect it was accustomed to reverence.

As I have said, it is difficult to *satisfy* the judgment; though, after all, it does not seem of any great moment:—the chief object being to gain *the origin* of the system, rather than the causes of its partial prevalence.

Seeing then that the genius of the Jews in common with other oriental nations was so given to this mode of thought; and that they gained it originally from the form in which the Almighty had been pleased to manifest Himself unto mankind;—a strong sanction having thus been thrown around the system of signs and figures, and notions of a concealed and recondite sense;—it seems contrary to sound reason to attempt an interpretation of Scripture, without taking this

peculiarity, derived from God Himself, into the calculation. I do not see, how we can expect to gain its real sense, if there is any truth whatever in the ideas which have been intimated, by reading it as a plain narrative; especially when in its commencement it is without question of so mystic a character. I am fully aware that this mode of interpretation has been much abused; and that considerable prejudice has accrued to Scripture from the unlimited licence which commentators have felt at liberty to indulge in. I am aware that some injudicious minds amongst the later Jews have carried the symbolical exposition to a ridiculous extent; and that Christians have in very many instances been led away on their authority. But I conceive it to be no real answer against the truth of the principle to say, that inconsiderate minds have grossly misapprehended it. If both parties had united in their efforts, and had carried them even to an extreme of absurdity, it would still be no valid reason against *the fact*, that the Scriptures possessed an inner and mystic, as well as an outward acceptance. They might have failed to obtain the right clue; but the clue may still exist; and it is a study at once ennobling and full of interest, to devote the mind to the true unravelment of those hidden truths, without a knowledge of which, the revelations of God, in their real strength and glory, must of necessity remain a closely sealed volume. The only powerful and legitimate mode appears to me, to examine the Bible itself;—to investigate and determine on its own merits; without reference either to the intimated errors of the Jews; or to the opinions of that class of Christians, who, as if in contradiction

to them, have hurried into the contrary extreme, and denied the existence of either type or symbol in the whole volume.

The point which strikes us the most forcibly in this question is the exceedingly unsettled state of men's opinions, respecting the parts which are to be received as typical and figurative ; and those, which detail either rites and customs peculiar to the Jewish Law, or are a mere narrative of general history. I know not that I could bring to my mind any two persons who agreed entirely, and without the least diversity of opinion on the extent to which the scheme of types and allegory should be carried. However their views may coalesce generally, there will invariably be some ground on which they will diverge from each other ; and either follow a course more or less peculiarly his own. As far as I can learn, there is no standard of interpretation. And why is this?—but because on this subject, the Bible has only been considered under certain points of view ; in isolated portions ; in selected instances ; under the strong influence of prepossessions ; and *not as a whole*. And yet this is the only mode of procedure by which, in any of its positions, it can fairly be elucidated ; whether in its types and shadows ;—in its doctrines ;—in its institutions ;—in the divine government ;—in its inspiration ;—the only efficient mode of acquiring the truth is to bring the whole of Revelation into that unity of design and working, into which it must necessarily be brought, if interpreted rightly, as being the work of Deity.

What then is the true key ? I conceive the Old Testament, in all its greater details, to be written in

cypher;—the principal deeds of its heroes to be allegorical; and the whole to have one undeviating relation to the Redemption made by Christ. I am perfectly conscious, that the opinions of many—perhaps of the generality—will revolt against a statement of so comprehensive and sweeping a character. A host of objections will arise in the mind to meet it. The prepossessions of men will be ranged against it; and the first thought will probably be, that it is incapable of proof.

In shewing therefore the addiction of the Jews, and of all ancient Oriental nations to the language of signs and symbols; and that it was a system derived originally from the Revelations of God himself, I have endeavoured to anticipate one form of objection, against *the probability* of its existence; and by the acquisition of this first step, leave to myself the single burthen of proving, that it is fully borne out in the history.

I would, then, lay down as a general axiom on the system of evidence which it is my intention to pursue, that in Scriptural Revelation after the Fall, there exist but two centres of action,—good and evil;—light and darkness; and that in one of these, the warring soul, at every period, must necessarily stand. There is no middle way; no neutral ground. The soul stands either in light or darkness; in favor or in sin. Whatever increases the power of the one, diminishes that of the other. If the light is increased, the darkness is diminished;—and otherwise;—does the darkness gain ground, the light disappears. Hence is it, that Scripture in its portraiture of characters, only gives so many illustrations of men,

acting in these centres ;—only details the selfsame principle exemplified under one of these two forms. The outward act is the exhibition of the principle ; and by this means conveys an instruction to the mind, far more vividly, powerfully and impressively than could be effected by the most continuous repetition of abstract laws and commandments ; while at the same time, its whole design and range is brought within the compass of the most perfect unity.

Common opinion however is averse to this mode of reception. It usually regards Scriptural narratives as insulated histories ; for the most part independent ; and frequently wholly unconnected with each other. It sees no connecting link binding all together in singleness of design and thought. It reads them as the acts of men in different ages and countries ; and different, not only in these external things—but also springing out of diverse principles, and leading to diverse results.

Much of this perhaps arises from our earliest impressions of Scripture ;—impressions which, without knowing it, we are often not only unable to shake off ; but incapable of accounting for the bias which we have received. We are taught for instance in childhood the history of Cain and Abel ;—the history of Abraham and Isaac ;—the history of Joseph and his brethren ;—the history of Saul and Samuel ;—of David and Goliath ;—of Ahab and Elijah ;—of Daniel and Darius ;—and each of these has probably been presented and impressed upon the mind, as if they had no more common bond, than as forming parts of the same holy and revered volume.

In after life we find ourselves, unconsciously,

under the same impressions. They are still so many different histories, arising from causes peculiar to themselves;—occurring at distant and distinct epochs;—the works of different writers.

Now it is utterly impossible, while this feeling lasts, that we can have any adequate comprehension of the grandeur of Scripture Truth. The ideas may be right as far as the individual transactions are concerned;—but cannot be, as to the full power and intent for which they were written. The mind cannot enter into their spirit; and must therefore regard them, except from some imagined beauty in style or language, with a certain, however slight, degree of indifference. It must receive them in a merely historical point of view;—more interesting, it is true, than the annals of Pagan nations, in that they show the rise and progress of the true Faith amongst men; but without such an assimilating esoteric principle, that every example therein recorded is but the reflected image of our own mind in one of the two contending and struggling centres of good and evil.

We contend, that they possess this power. It is immaterial under what variety the outward circumstances may be portrayed. In their real development they are one. They move in the two described circles; and whether Esau and Jacob;—Saul and Samuel;—David and Goliath; they are still the same principle often and successively repeated under the hand of God, for the special purposes of his own Providence.

But did not God, it may be asked, *force* those men, the prominent characters of whose lives are

transmitted to us, to act in the manner stated? Were not their deeds *compulsively* moulded to suit a particular form of doctrines, in which God esteemed it right that mankind should be instructed? Is not this wholly to deprive them of their freedom of action?—I would answer, no. I should rather suppose, that God suffered the deeds of those persons to be recorded, which would demonstrate the views of his own Providence in regard to man; and that he overruled the natural thoughts and feelings of their own minds to his purposes; than that he should have destroyed that freedom of action, the subversion of which would have been the removal of their responsibility. Questions of this nature may, I am aware, be urged to a great extent, and with great apparent force; but the simple fact of man's perfect responsibility,—without which, the foundation of all religious worship is at once annihilated,—is sufficient to convince me, that however apparently constrained, the will and actions of all men must, in reality, have been free. I feel assured, that Pharaoh, in his oppression of the Israelites in the time of Moses, and in his continued detention of them, in defiance of the commands, miracles, and manifest power of the Almighty, followed the free dictates of his own evil heart and imagined security. I believe his actions, though perfectly foreknown by God, to have been as much his own, and the results of his own exerted will, as those of the very humblest and most unnoticed of mortals;—And yet what was Pharaoh but an instrument in the hand of God? What does God himself proclaim of him? * “In very deed, for this

* Exod. ix. 16.

cause have I raised thee up, to shew in thee my power."

Abraham, on the command of God, went up to Moriah, to offer up his son Isaac. In the course of that journey, he laid, of his own free mind, the wood of the sacrifice on his son; he went three days' journey on that mission of death; he bound his son on the wood, and on the very spot, where in after ages Jesus was crucified. The preparations—the mode in which he carried the command into execution was the act of his own judgment; but it was still an exemplification of the same principle? God overruled the deed to his own purposes; and the judgment, reflecting on it after the full completion of the sacrifice, discerns in it the most perfect type of God the Father offering on the cross the person of his only Son.

When his brethren,—the heads of the future Jewish nation,—cast Joseph, the well-beloved son of his father, into a pit; and at the suggestion of Judas (the very name of the betraying disciple) sold him for certain pieces of silver; I have no doubt whatever, that the deed was done in perfect accordance with their own free and unbiassed mind;—but that prevents it not from being, through the overruling hand of God, a remarkable and an acknowledged type of Jesus sold for silver and cast into the grave by his own brethren the Jews. They acted at that period in the centre of evil;—but that evil was productive of God's purposes in the furtherance of his Truth by the significance of an emblem.

David, too, was, in many actions of his life, a type and spiritual model of the Messiah in his In-

carnation. He is admitted to have been so by the united consent of Jews and Christians. They differ in the preciseness of the application ; but they allow the fact. But the acts of David, we contend, were free, in the most extensive sense of the term, both in the excellence and the criminality of his life ;—they were overruled by God, to the development of Redemption.

A singular instance is recorded in 2 Kings xiii. Elisha at the point of death is visited by Joash, king of Israel. Elisha, moved by the Spirit of God, places in his hands a bow and a quiver of arrows, and commands him to shoot out of the window of his apartment eastward—intimating at the same time the typical nature of the action, in the words : “The arrow of the Lord’s deliverance, and the arrow of deliverance from Syria.” Joash obeys the prophet, and having shot three arrows stays his hand. The prophet was “wroth with him upon this and said ; Thou shouldst have smitten five or six times, then hadst thou smitten Syria till thou hadst consumed it, whereas now thou shalt smite Syria but thrice.” Three victories only were gained over the Syrians in consequence. God *overruled* events in such a manner that three were obtained ; but had the king shot forth twice the number of arrows, or more, God would still have *overruled* the contest to an equality of victories ; though the king acted at the same time with the most independent will in the conduct of the transaction, and the choice of arrows which he made.

Indeed the Jews themselves, in every part of their history, were perfectly alive, both to the existence

and the operation of this principle. They had no manner of doubt on the subject. They knew well, that the deeds of eminent men among them, as well as the ceremonies and rites of their law, were shadows of greater things to come; and rendered subservient, in the hands of God, to the progress and establishment of his religion. "We perceive the nation of Israel actors as it were, upon the wide stage of the universe; in whose persons and by whose adventures, God was rehearsing to all the world the lessons of life. They were raised up to represent, not unconscious of the part they were playing, the spectacle of the moral government of God. Their annals were so shaped, as to be a morality." *

The writer appears in this extract to allude to the class of instances which have just been adduced; those prominent types, which were framed to represent certain truths; certain doctrines; or certain relations to Christ in such a manner, that they should be acknowledged by all, who knew aught of their nation or their religion. The view is sound and rational. This principle was unquestionably both fully understood and received by the Jews: but it is of a searching quality, and once admitted, will penetrate far deeper than they, from the limitation of their real knowledge, could by possibility have anticipated. It is hence that we draw the true force and vigor of St. Paul's appeal to the Jews on the internal and mystic nature of their Law and the acts of their forefathers. He spoke to men, who, from the habit of receiving them under this form, felt at

* Blunt, Huls. Lecture.

once the power of his illustrations. He opened them in a new mode, in regard to their exact application, in that he referred them to that religion which the Jews denied; but the very boldness with which he brings them forward, clearly shows his conviction that there would be no denial of their possessing an inner sense. He seems to think it open to no question whatever. He selects his instances without preface, and he leaves them without defence of the application he has made of them. Here is evidently an understanding in the minds of both parties, which rendered such a course unnecessary.

A very forcible instance of this feeling occurs in his first Letter to the Corinthians.* He is showing the identity of principle between the Jewish and Christian dispensations; and proving to them that Christ was as much the head of religion in the age of Moses, as in his own time. How does he accomplish this purpose? By a simple reference to the inner sense of an acknowledged fact. "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that Spiritual Rock that followed them; *and that Rock was Christ.*"

What the precise idea of the Jews, in regard to the manna and the stricken rock, were at that time we have no means of judging; — there can however be no doubt that they received them as a figure. The brief and decisive manner in which St. Paul

* 1 Cor. x. 1.

alludes to them shows *that* point. His object was to give the true sense. He states it at once ; — authoritatively ; — “ *That Rock was Christ.* ”

But what were the naked facts on which this interpretation was founded ? How would they appear to the eye of reason, unenlightened by the decision of the Apostle ?

Israel journeyed in the wilderness under the command of Moses. They were a vast multitude. They had left Egypt in haste ; and their flocks and herds were wholly inadequate to the sustenance of the nation. The land too, parched and barren, was scantily provided with water ; and threatened, without a miracle, to consume them by the way.

In this desperation of natural means, God wrought a miracle. The manna descended around the camp at even during the forty years of their sojourn in the desert ; — and the rock, struck by the staff of Moses, poured forth its streams over the withered soil. The famine was averted and the people saved.

Wondrous as are these events, there is still nothing in them, granting the supernatural character of Israel's governance, which does not seem to flow out of the necessity of their situation ; and perfectly adapted to the usual order of their early history. There is nothing which seems to stamp them, peculiarly, with a mystic sense ; — nothing of so evidently a sacramental nature, as the trees of life and knowledge for example, that the mind refuses to receive them solely in their outward form. It is probable, that there are very few persons indeed amongst those unacquainted with the internal mode of interpreta-

tion of Scripture, who would not receive them in their avowed and literal acceptance of a miraculous substitute to meet an emergency; and deny the exposition which has been given them by St. Paul. Their minds would revolt against the concealment of a mystic meaning in things which were so simple and so plain; and denounce the enlargement of the terms, a perversion of their sense. This certainly would be the most ordinary conclusion to which a man would come who judged of Scripture only by the rules of his own reason. But what is now the case? The Apostle has not only shown the fallacy of this mode of reasoning; but has drawn forth the under current of divine counsel from a circumstance which at first sight would seem very unlikely to possess it; — and that too in a manner which demonstrates most satisfactorily, that the Jews, though ignorant of its exact application, were perfectly conscious of its real existence.

In writing also to the Galatians he has made use of an illustration of the same nature, and possessing to a full extent the same form of objection in the mind of the mere rationalist as in the passage just adduced. He has brought it forward equally without preface, as writing to men, who coincided in his views of exposition. “Tell me,” he exclaims to the Jews, “ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. *Which things are an allegory;—for these are the two Covenants;* the one from the

Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. Now we, brethren, as Isaac was, are the children of promise." *

Can we read this passage ; — the opening appeal to the Jews ; — the bold, distinct and authoritative adaptation of the history to the higher interests of the Jewish and Christian Law ; — the abruptness of the parallel ; — and believe that St. Paul disclosed a perfectly new and unheard-of principle to the converts of Galatia ? Can we believe that this was a use of Scripture to which they had been wholly unaccustomed ? And above all, that it was an ingenious argument raised and thought of at the moment, and not inherent by God's will, in the very nature of the events ? — a simile which his mind struck out from the history of the Patriarchs, and happily adjusted to the two great Covenants of religion ?

This, if it had stood *alone* in the writings of the Apostle, would scarcely have been credible ; — wholly *unsupported*, it could not have been assumed with perfect certainty ; for the singularity of the allusion would have compelled the mind to enquire whether it contained not a principle which was to be worked out, instead of a parallel which was to be tacitly assented to ; — but connected as it is with so many passages of the same nature, we read it as a sure exposition of the mode in which God caused the Scripture to be written ; and the means by

* Gal. iv. 21.

which he has designed that we should thoroughly comprehend it. Under this idea—taking the former illustration of the manna and the rock as the groundwork—it is no novel principle which is here inculcated, but simply an amplification. That instance was an enlargement of the system of type and sacrifice which pointed to Christ's Redemption; and showed, that *He* was the secret principle of mysteries and revelations in things, which, to the outward eye, seemed framed only for man's comforts or necessities;—but this gives a farther range and a deeper insight into the operations of Providence, and evidences, that not only the deed, but the doer was also under the command of God, and an instrument, in his own person, of his designs in the Atonement. Nothing in truth can be more express than the words of St. Paul;—nothing less liable to misconstruction; there is not the slightest intimation whatever, that the parallel he has drawn is a mere illustration. He states, that Abraham had two sons;—one of bondage, as the Law;—the other of freedom, as Redemption;—which things are an allegory;—for *these are the two Covenants*:—not like—not adapted to—not specimens of—but they are actually figurative fore-runners of the two Covenants; exhibiting in their several births, lives, actions and ends the destinies of the two great dispensations which, under the hand of God were to embrace the true religion of the world;—and so close and intimate were they in their relations as fore-runners of the truth, that the language was justified in its full extent which asserted of these men, that in their

secret, allegorical sense, they were the two Covenants.

There is still another important proof, drawn from the writings of St. Paul, — omitting many of less prominence, — which we are unwilling to pass over. He is addressing the Jews, — the men of his own nation, — and proving from many passages of their own Law, that Christ is the only Being who has appeared upon earth, in whom the types and prophecies can have a full and perfect completion. In the course of his argument quoting from the 110th Psalm, he has termed Jesus “an High Priest for ever after the order of Melchizedek.” This prince however has apparently only an incidental mention in the early records of Genesis, during the life of Abraham. His history, such as it is, is comprised in a few sentences, and brought forward in a single action in regard to that Patriarch. Its secret character, — probably from this circumstance, — seems to have been overlooked by the Jews; for the Apostle, contrary to his usual custom, after drawing their attention three times to it, proceeds to explain at large the peculiarity of its application to Jesus. He seems to have thought that the extreme subtlety of the threads which joined the Redeemer with his type might, in spite of his allusion, yet escape their observation; — but it gives a surprising force to the idea, that there is no essential part nor marked character of Scripture, but which under the guidance of the Almighty, points in a secret sense to the grand object of all divine Revelation. “*For this Melchizedek, king of Salem, priest of the most high God, who met Abraham

* Heb. vii. 1.

returning from the slaughter of the kings, and blessed him ; to whom Abraham gave a tenth part of all ; first being by interpretation 'king of Righteousness,' and after that also King of Salem, which is 'King of Peace ;' without father, without mother, without descent, having neither beginning of days, nor end of life ; but *made like unto the Son of God* ; abideth a priest continually."

In this strain of allegory he has written the whole chapter ; drawing the parallel still closer, as he proceeds with his argument, and causing it to branch out into points of assimilation the most subtle and unexpected.

But we have not only the common usage of the Jews on the one hand to justify our argument ; and the written testimony of St. Paul on the other ; but *Christ* has added the indisputable weight of *His* authority to enforce credence to it. It was not merely the bias of his own mind, which led St. Paul to adopt that figurative method of eliciting the truth ; but he drew it under the sanction, and from the practice of Christ Himself. Examples of this fact abound in the Evangelists. We extract three ; which, as possessing a certain degree of conformity with those drawn from the Apostle, give just that accordance in the minds of both which the enquiry demands.

During the wanderings of Israel in the wilderness, they had provoked the Lord to anger by murmurs on the length and weariness of the way. It was not the clamor of a faction. The whole people were in a common cause, and incurred a common guilt. The wrath of God grew hot upon them. He sent

fiery serpents amongst them; who destroyed multitudes; condemning them to a death terrific in idea and dreadful in suffering. Under the pressure of this evil, the people, as usual, repented of their disaffection, and hurried to Moses with the earnest request that he would entreat the Lord to save them from utter destruction. God took pity on them in their distress, and commanded Moses to mould a serpent in brass of the form and fashion of those which were the instruments of his vengeance, and to set it high upon a pole in the midst of the camp; with the assurance, that every one who had been bitten should recover instantly by looking on it.

The command is received:—the serpent formed;—and raised in the sight of the people. The news is spread abroad through the camp. Hope revives. The people, languid and faint under the virulence of the poison, drag themselves towards the sign of safety. The eyes of all are turned towards it, and as it meets their gaze, the sufferers live.

Like the manna and the rock, what is this but a miracle wrought by God for the deliverance of his people in the extremity of their suffering;—a specific miracle for a specific cause? It terminated as it arose, with the exigencies of the people. True; in its outward sense. But how interpreted by Christ? He speaks of it as the type and emblem of himself; of his crucifixion:—the serpent is again to live in the faith of men;—again to be upraised; and again, in the healing virtues of the Atonement, to spread joyfulness and health through the multitudes of the fallen. “For as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted

up ; that whosoever believeth in him should not perish, but have eternal life.”*

Close however as is the resemblance in the doctrine of Jesus and that of St. Paul in respect of inanimate objects, it is no less perfect in that of persons.

Elijah, as Isaac, in the mind of the Jew, was venerable in their history as a prophet, and as one of their forefathers. The might of God had been powerful within him both in mind and in deed. He had wrought miracles and wonders second to none, in the judgment of Israel, with the solitary exception of Moses. He had been the Restorer of the true worship in one of the most idolatrous periods of their monarchy ; and his memory was dearly cherished by every true worshipper of the God of their nation. But it may yet be questioned, whether in the latter ages of Israel, he was received in any other light than under those relations which we have named. He was deeply venerated ; but we greatly doubt, (in the absence of every species of affirmative proof,) whether in his acts and conduct the Jews saw any features which bore a dark and allegorical aspect. It is true, that an expectation existed, that he would again appear upon the earth ;—but we have ample evidence, that in the mind of the believer, that expectation amounted to a positive conviction that he would personally appear, and resuscitated for a special object, fulfil those purposes which God contemplated in his revival. So strong indeed was this belief, that it was an objection in the mind of the Jew to his reception of Jesus, that Elias had *not*

*John iii. 14.

arisen first as his forerunner upon earth. Before Christ however appeared, Elias had come, in accordance with the ancient prophecy. But how? In person?—No;—but in a figure. Christ has Himself explained it;—but if he had not laid open the mystic sense in which it was to be received, it may be doubted with much reason, whether the mind, of its own workings, would ever have understood it. As in the case of Ishmael and Isaac in regard to the two Covenants, there is nothing in the ordinary acceptance of his history, *without the true key*, to lead men to the inner meaning; and in both, unless the key had been given, the judgment would ever have been at fault. The Jews urged our Saviour with great tenacity on this appearance of Elias. The Scribes and Pharisees were continually urging it in reproach to his disciples. Until Elias had been seen, their disbelief was insurmountable.

John however had fulfilled the prophecy. He had appeared in the spirit of Elias. With other points in the character of the prophet referrible to Jesus, there was this paramount one in which he resembled John. The Baptist, as Elias, was the great restorer of the purity of religious worship. His incessant exhortations to repentance fell with great force on the minds of the multitude, who, charmed alike with the fire of his eloquence and the austerity of his character, flocked out into the wilderness to hear him.* “Many of the children of Israel,”—exclaimed the angel to Zacharias,—“shall he turn to the Lord their God. And he shall go before Him *in the spirit and power of Elias*, to turn the hearts of the fathers to the children,

*Luke i. 16.

and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." The prophet was a type and symbol of the Preacher. He was his forerunner; and so intimate the resemblance, that, in figurative language, when John came, Elias revived, "Jesus answered and said unto them; Elias truly shall first come and restore all things. But I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise also shall the Son of Man suffer of them. Then the disciples understood that he spake unto them of John the Baptist."* In another passage also, he speaks in language as decisive of John. "All the prophets and the law"—he says—"prophesied until John. And if ye will receive it, *this is Elias*, which was for to come."†

There is yet another parallel which we desire to draw between the doctrine of Jesus and that promulgated by St. Paul. The Jews, as we have shown, knew little probably of Melchizedek in any higher view, than that of a man who had been honored by their father Abraham. Of Jonah, except as the author of a single roll of prophecy, and a man who had incurred a remarkable infliction of divine justice, equally little could have been truly understood. The singularity of his punishment, in the comments of the Jewish writers, forms in point of fact his chief title of renown. But amidst these not a solitary intimation appears of its real force and tendency. How could it? It was a closed ænigma to them. They totally misapprehended it. From his own age to that of Christ, a period of 850 years, not a true

* Matt. xvii. 17.

† Matt. xi. 13.

idea had prevailed of his emblematic character. *But that character existed.* It was true in fact, though not true in men's belief. With the key in our power which Christ has given us of his character, how easily does the type unroll itself! how forcible its application! The Scribes and Pharisees demanded a sign from Christ. He replied; "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth." *

We take these examples; and remembering that in his converse with the two disciples at Emmaus, "beginning at Moses and all the prophets, he expounded unto them *in all the Scriptures* the things concerning himself," † we conceive that we have full grounds for the opinions we seek to confirm in men's reception of Holy Writ.

It may however be said by the opponent of this system;—We allow the existence of a hidden and secret truth in these instances, because both Christ and St. Paul have so interpreted them; and whenever they lead, we will consent to follow;—but how know we that these were not the only cases in which such a mystery lay concealed, and therefore just those which were thought necessary to be interpreted?

We reply;—that a multitude of instances may be adduced from Scripture, which are universally allowed by Christians to require the same mode of exposition; but which still were not specially elucidated by Jesus or the Apostles. To recur to one, which we

* Matt. xii. 39.

† Luke xxiv. 27.

have named before. Abraham in his offering of Isaac stands an evident figure of the Father in his sacrifice of his only son ; and Isaac in all the marked features of that transaction, is spiritually identified with the victim of Mount Calvary. But great as is the mystery concealed in that sacrifice, it is nowhere openly explained in Scripture in the manner in which it is now received.

But independent of this consideration, the natural connection and coherence between the different parts of the same course of action prevent one fact from being taken in a mystic and another in a literal signification. We cannot select at our own pleasure without reference to the context. We may neither confuse the history, nor break it into fragments. It has been written in a plan of strict order and dependence ;—the events rise out of each other ; they follow certain laws, and progress to a certain end ; and if we would interpret the volume rightly, we must preserve its regularity.

Take the illustration from the Jewish history which has been quoted from St. Paul. He has stated on the highest authority,—that of inspiration,—that the passage of the Israelites through the Red Sea prefigured the Baptism of the believer in Christ. Now we affirm, that if the nation of Israel *in this transaction* bore a figurative power of interpretation ; it must also—to keep up the full force of the parallel,—have borne it in their own persons, previous to that event. If Israel figured the *baptized* Christian while passing through the waters, they must also have figured the *unbaptized* soul—or the soul in the bondage of sin, previous to that immersion. We cannot apply the

mystic sense to the nation at the point of entrance into the waters, and deny it to them in their antecedent state. If the parallel have any force, it must reach back to the state which rendered any baptism or immersion necessary at all to both conditions of men. The Christian requires it, because before baptism he is fettered by sin, and the child of wrath;—and the Jew required it, in order that he might be emancipated from the bondage of Egypt—the typical representation of the soul under Satan. And the comparison, which otherwise were most imperfect, is thus rendered complete and full.

But he has also stated, that in the wilderness *they*—the same people—eat and drank food which in an inner and recondite sense was to be acknowledged as spiritual or sacramental food: “they drank of that Rock which followed them, and that Rock was Christ.” Who then were these men, thus sustained with spiritual food? Does the comparison between them and the Christian world commence first at this point—the descent of manna and the striking of the rock? Are they not the men who, the bondmen of Egypt, were emancipated through the baptismal waters of the Red Sea; and who after that rite entered into the wilderness? Did they not pass through the desert under the same emblematical character, which, even by the express interpretation of St. Paul, they had gained at the passage? The representative of the Christian soul passing through the waters of baptism, were they not still, under the same figure, journeying *after* baptism through the wilderness of life? Does not the position of the nation keep up the resemblance? Yes truly;—Like

the soul by nature, Israel is without spiritual food ;— it is faint and weary ;—it hungers and thirsts ; until Christ in the descent of a full knowledge and a satisfying Revelation of the Truth, feeds it with “ *angel’s food* ” and water from the living rock. They did “ all eat the same spiritual meat ; and did all drink the same spiritual drink.”

It really seems impossible to judge by fair and ordinary deduction, and to disjoin these two facts, thus interpreted by the Apostle, from the surrounding history. If we allow the correctness of his views in regard to the *things*, we must allow it in regard to the *persons* by whose agency they were foreshadowed ; and these, if standing in an emblematical form in regard to the *events*, must necessarily stand under that view in the facts which *led* to them ;—or the intimacy and coherence of the parallel is at once lost.

What, therefore, becomes of the rule, which would limit our judgment to the precise instances which have been specifically explained in Scripture ? It cannot stand the test of a strict enquiry. It sinks under a single concession ; and the examples introduced by our Saviour and the Apostle appear then simply as those facts which best illustrated the particular doctrines they intended to inculcate ; and were therefore chosen out of the great body of Jewish history, and given as specimens of its real power of interpretation.

It seems a clear truth to my own mind, that St. Paul in the cases which he has drawn from the Jewish Covenant, intended to give a rule to men in their study of Scripture, by following which, they

might gain the same results in other portions of the Bible which he had acquired in those quoted by himself. He gave them a principle; — showed its movements and power of working in regard to Christianity; — and having accomplished this, left the extension of it to their own wisdom and ability. The very mode in which he himself has exhibited it, is sufficiently declarative of its breadth of application; and as we should imagine, *conclusive*, that the passages he has selected could not be the only ones it was intended to embrace. In regard to *things*, he has produced two events, separated from each other; and which, as we have shown, could not have been endowed with a mystic power independent of the transactions which immediately preceded them. And in regard to *persons*, he has chosen two — Isaac and Melchizedek — who were distinct from each other; bound by no connection in history; by no tie of relationship; but who stood as much alone and by themselves as did Noah and David; or Abraham and Solomon. Why these — (with the given exceptions of Elijah and Jonah, who were altogether as distant from each other, as from the examples of the Apostle) — why these, and only these should possess that inner bearing out of the characters of Scripture, would be a matter of some difficulty satisfactorily to account for. In all that regards this particular question, such an opinion divests the Bible of all plan and harmony. It has no authority of Scripture for its limitation of the principle; and it is *against* the mode of reasoning adopted by the Apostle. It supposes the subject closed for ever against enquiry or enlargement;

while in all the other doctrines of Christianity, without exception, much is left to exercise the faith, zeal, and faculties of the believer. And above all, it has to contend with a long succession of evidences and types of the *same nature*, equally powerful;—equally adapted to Christ and the Gospel Dispensation: embracing in them precisely the same principle as that already exhibited in Scripture, and bringing those transactions, which otherwise stand disjointed and insulated, into a perfect form, regularity and proportion.

Where then it may be urged are we to stop? If this free licence is to be conceded, at what point are we to draw the line between what is figurative and what has no title to that character? We reply;—The internal evidence must decide it;—the visible presence of a means overruled and guided to a given end; the accuracy of resemblance in the parts subjected to analysis; and the identity in spirit and tendency of all the types with each other, as well as with their antitype;—so that the whole volume from its commencement to the end may show forth in this, as in other respects, one harmonious and perfect continuity of design. Wherever these things cease, the line of limit should be drawn.

It is of course impossible to set bounds to the extravagance of an enthusiast. Truth itself, in the hand of an unguarded theorist, may be distorted into a thousand incongruous and fantastic shapes, which have no possible reality, save in his own wanton imagination. But it follows not, that in admitting the predominance of a principle, we are bound to adopt the errors with which it may be dis-

figured. Man is endowed with Reason to direct him ; and we must rely on his using it : — we must suppose that he will not take up an opinion without a deep personal investigation ; and we must take for granted that the man who enters upon so grand and sublime a study as that of fathoming the mysteries of the Bible, is gifted with that degree of judgment and discretion, which will prevent him from running into absurdity, and receiving into his belief a set of idle suppositions which are derogatory to God.

In short, we reply to the question of limit, that so long as a fact *evolves itself*, and the natural action of its parts tends, without constraint, to the end we aim at, we may take it for granted, that we are following out the true design of Scripture ; — but that as soon as we are obliged to exercise our ingenuity to find resemblances ; — to bring together remote and unconnected facts ; — to force words and ideas from their usually received sense ; — to fill up gaps and intervals in the matter tested ; either to invent, modify or refine ; we may be morally certain, that such is not the way of Scripture, and that it will show a true wisdom at once to stop.

Under the restrictions then of this law, we endeavour to give currency to the expressed opinions by substantiating them by proofs ; — premising yet again, that if true, they must accompany *the entire progress* of Revelation ; and that the strength of the theory depends not so much on its *equal power*, in every transaction in which it is exhibited, as on its completeness as a system.

DIV. II.

The mind of Adam, when created, was in perfect harmony with God. Pure, upright and holy, he knew sin but in the law which forbade him to transgress. But fallen into transgression through the knowledge of good and evil, those principles became immediately exemplified in the lives and actions of his two sons. They stood in their several centres of light and darkness. Christianity, *the one true faith*, had been imparted to him by the Almighty, in the promise of the future seed; and the actions of his sons, *by the same divine power*, were made immediately subservient to his Counsels, as types and symbols of things yet to come. Cain the elder, became the figure of the Law; Abel, the younger,—the emblem of the Gospel. The former, as the Jew, offered on the altar *the fruits of the ground*;—the sacrifice of the Intellect, apart from the affections. It was rejected. Abel offered a lamb—the firstling of the flock—the sacrifice of *faith and love*—as Christ offered Himself, the lamb without blemish. It was accepted; and Abel, as Christ, became the beloved of his heavenly Father. But Cain, *the elder*, in hatred of his holiness, slays the beloved of God; in the same manner as the Law—his antitype—crucified Jesus, the true Abel of the New Covenant. And what the effect? It is of most remarkable coincidence; Cain, as the Jew, became *a wanderer* (in punishment of this his sin) over the face of the earth; and as on the one “a

mark was set" that all might know him ; so in the prophetic law of Moses, has the other, scattered over the face of the earth, become "an astonishment and a by-word among all the nations whither the Lord God should lead them."*

A rule however and a law of Scripture has been suggested by this parallel, which it will be of the highest moment to us scrupulously to observe. It is, that the characters of the Bible thus hold in contrast together, and standing as illustrations of abstract principles, are sometimes to be referred as types of *Christ* and images of *Satan* ; and sometimes as emblems of *the Gospel* and *the Law* ; which latter, in Scripture phrase, is frequently represented as relatively superior and inferior ; so that the nicest circumspection is at all times necessary, to discern the precise form in which the internal sense is to be collected. The peculiar force and tendency of the emblem depends on the nature of the states which are required to be held in contrast. Judaism, when opposed to the religion of the Heathen, evidently possesses the quality of superiority ;—but the same Law in its absolute subordinations to the religion of Jesus stands forth as palpably, when compared with that Faith, as the shadow to the substance, and consequently inferior. Its aspect changes with the Law it is contrasted with. Judaism, in the mind of the true Israelite, was for a long succession of ages, the perfection of a religious system. It was hallowed to his dearest feelings ; and in the glory of its prophets, its miracles, and the continued Presence of the Deity, seemed the code of faith which the Almighty

* Deut. xxviii. 37.

had blessed with his choicest favor and regard. And so indeed it was until the dawn of Christianity. But when Christ came, the Law fell from its elevation. Its sacrifices were no longer valid ; its ceremonies no longer holy ; and standing in contradistinction to Christianity, appeared by the comparison, as that which was inferior and weak to that which was great and strong. Much as St. Paul revered the Mosaic Covenant,—as must *all* who have a right feeling and a right judgment in regard to the dispensations of God ; it is a principal labor throughout his Epistles to depreciate its sanctions, and to wean the mind of the Jew from his attachment to its rites, and his resolved belief in their sufficiency for salvation. He depressed and denounced the Law of Moses balanced against the Law of Christ, by just the same rule that David, or any early writer of Israel, would glorify and exalt his own Faith contrasted with the darkness and superstitions of Heathenism. This convertible power which is *inherent in the nature* of the objects themselves, must be most carefully observed and borne in mind, whenever we apply them to the portraiture of the two principles.

We dwell not at any length on the history of Noah. Borne in safety above the ruin and destruction of the world ; riding triumphantly above the waters ; and carrying with him in the Ark those souls whom *God had judged worthy of being saved* ; the allusion to Christ, rescuing the faithful from death, and exalting them with Himself through “ *the Ark of the Covenant* ” of Christianity, is too manifest to exact a lengthened subdivision of all its characters and tendencies. The parallel however throughout is of an exceeding

beauty. In his position as the typical Redeemer of the just, he naturally, and in perfect conformity with Scriptural usage, subjects the instruments he employs to a degree of the same emblematic character, with which he himself has been endowed. We cannot receive *the man* as a type, and wholly place *the recorded acts* which he performs under that figure out of the pale of that interpretation. When we find from the writings of St. Peter, that he was “a preacher of righteousness” to the world *while the ark was in preparation*, we recognize the similarity between this act, and that of Christ exhorting the world by his prophets in the ages previous to his Incarnation. Knowing him to have been a type of Christ, we feel that this resemblance was intended. On the same principle we descend to acts of apparently less moment; but in reality of equal weight and correspondence.

While borne over the waters we find that he sent forth a dove from the ark. But what in the ancient times of Christianity was signified by a dove? It was the recognized emblem of the Holy Ghost. Noah—the Saviour of the faithful in the Ark—sent forth a dove over the waters of destruction; as Christ sent forth the Holy Ghost over the world of sin, when the Salvation of human nature had been effected—and he had become emphatically the Saviour. And what the result?—that the dove “found no rest for the sole of her foot” except *with the faithful in the Ark*. She returned therefore; and “Noah put forth his hand, and took her, and pulled her in unto him into the Ark.” The world under the wrath of God had no resting place for his Holy Spirit. He must perforce dwell within the Ark.

But after a certain period, Noah sent forth the dove a second time. The waters were abated. She found a rest; and brought back, as a token of it, "an olive leaf pluckt off." *An olive leaf!*—the symbol of peace between God and man. The waters were abated. God's wrath was appeased; but the dove still *came back to the Ark of Christianity*,—in the divided state of the world,—bearing with her the emblem of reconciliation between man and his offended Maker.

A third time was she sent forth, but not with the same result. She returned no more. The world was fully open to her; and she might go over its surface whithersoever she listed. The emblem, alas! is in futurity. The Holy Spirit, *as yet*, returns still to the Ark. The ark of Christ, divided from the rest of the world, is as yet her home. But the day *will* come, when *the whole world* will be as the Ark of Christ in the unity of its faith; and His Holy Spirit, sent forth in Love, will find a sure rest on every portion of its surface.

I conceive that this emblem,—the cypher of which will appear evident to minds at all versed in that mode of instruction,—leads us to apply the same interpretation to another act of Noah which shortly preceded it. If the Dove be typical, the raven,—sent forth on the same errand,—must also possess its principle of correspondence. It seems only necessary to glance at it. We read, that, cast out on the world, it "went to and fro, *until* the waters were dried up from off the earth." It found no rest, *either in the world, or in the Ark*. It is typical of a Power in *opposition* to the Holy Dove or Spirit; and may stand

as Human Opinion ; Self Will ; or one of those principles of Fallen Human Nature, which, keeping the main idea in view, may seem to the mind most closely to assimilate to its emblem.

The very record of such acts,—especially with the given motive, that of “ *seeing*” whether the waters were abated,—is sufficient to prove that they *had* an inner design ; else nothing more frivolous and futile can be conceived, than their insertion in a history of such exceeding solemnity as *the religion of the entire world*.

We mention but one other circumstance. Noah in the Ark typified the faithful in the religion of Christianity. The wicked were destroyed. The Ark alone had life. When Noah went forth from the ark, Christianity overspread the earth—“ These are the three sons of Noah ; and *of them was the whole earth overspread*.” The fulness of the symbol is future ; but it agrees most completely with the facts of prophecy ;—that the time *shall* arrive when all the inhabitants of the earth shall spring from the Ark ; and the religion of *Christ* become the religion of the Universe.

But our attention is required to the life of Abraham, by far the most important æra of the Jewish state and nation.

The great event upon which turned all the happiness and all the vicissitudes of that Patriarch was contained in the assurance, that he should be the progenitor of a mighty nation ; a nation nurtured in the knowledge of the Most High ; from whom* afar off should arise the promised seed of the woman ;

* John viii. 56.

and that "in him should all the nations of the earth be blessed." Very many years however elapsed—he had become well stricken in age—before any effect was given to the promise in the birth of his son Isaac ; during which his faith was put to an ordeal of greater severity perhaps, taking all its peculiarities into the calculation, than has ever since fallen within the power of man to endure. But Isaac at length is born ; and faith receives its recompence.

Now it is impossible to read the frequent and fervent supplications of Abraham, that God would suffer his promises to be accomplished in his son *Ishmael*, without feeling convinced that the affections of his father were for a long period of time centred in the person of his elder son, and that he would fain have conceded to him the full blessings and privileges which were consequent upon the birthright. But God, in his Divine Wisdom, had laid down a principle (exemplified first in his preference of Abel, over Cain, and subsequently in a more remarkable manner, by the advancement of Shem over his elder brother Japheth) that the younger son should assume the rights of primogeniture to the exclusion of the first-born ;—and that law could neither be broken through by the will, nor by the entreaties of the Patriarch. The two brothers carried on in their own persons *that link of Providence*, which commenced, as we have shown, in the two sons of Adam ; and became the representatives of the two Covenants—the Law and the Gospel—which as yet existed only in the mind and Faith of Abraham. *Ishmael*, the loved of his father, was endowed with a rich inheritance ; he was great in temporal prosperity ; and

God, who had miraculously sustained him in his perils, gifted him with the promise, that from his loins should spring a people of great power and renown ; but it was on Isaac, the younger son,—the offspring of the free woman—that God lavished his choicest blessings; and to whom alone he unreservedly conceded every *spiritual* right and privilege that he had extended to the world.

We have the less hesitation in enforcing absolutely this view of the history, in that the corresponding passages in the writings of St. Paul, to which we have already adverted, leave us no fair means of evading the application. A belief in the doctrines which he has entailed on the Christian Churches, compels also a subscription to his decree, that the sons of Abraham were prophetic shadows of the two Covenants. We rather turn, with this leading Scripture as our authority, to the details and minuter parts of their lives and actions, under the idea of testing their resemblance to the instances already given, and also to the Great Dispensations of which they are the type.

Ishmael, as we have observed, before the birth of Isaac, enjoyed the esteem, love, and warmest affections of his father. Like the Jew before the birth of Christ, he dwelt in the house of his father ; nurtured in his favour, and possessed, for a time, of all the privileges of sonship. But when Isaac came, the son of *bondage* lost his power ; and though still loved by his parent, the inheritance had departed from him. Ishmael, however, as the Jew, mocked the pretensions of the “promised seed.” He derided the lofty hopes which were entertained of him ;—

the extreme care which was lavished on him ;—regarding himself as the first-born, and the undoubted heir of the wealth and honors of his father. But the result ? “ Cast out this bond-woman and her son,” exclaimed Sarah, “ for the son of the bond-woman shall not be heir with my son, even with Isaac.”* And thus also was the Law, of which he was the representative, cast out of God’s heritage, by the Covenant of grace ; cast out too through the guilt and profane mockery of its maintainers ;—cast out for ever,—incapable of a return. The Jew, though Christ *had* come and vindicated his right to the religious homage of the world, might still have retained his place in the Almighty favour and regard ;—God was still his Father ;—the temple was still his Sanctuary ; and the prerogatives and blessings with which the Lord had fenced and guarded him in his first estate, would have been continued to him, even though He had now appointed a novel object for his allegiance. Ishmael, in like manner, by a due subservience to the decrees of God, might have ensured all those privileges with which God, foreknowing his own purpose concerning Isaac, had previously endowed him ; he might still have dwelt in his father’s house ; still have lived in his father’s love ; and have participated in every dignity and honor, save in those which were peculiarly appropriated to the right of the first-born. Cast out however from the protection which so long had overshadowed them, the elder son Ishmael and his mother, “ *wandered in the wilderness* ;”—they had lost the sure path ;—they became perplexed and confounded ;—ignorant alike

* Gen. xxi. 10.

to advance or to recede. Having “mocked” and rejected Christ, *the Jews* also wandered without a director to lead them to salvation. They had no power in themselves, and they had denied their ruler. Their path was in the wilderness; and the farther they advanced, the more inextricable their error. “The bread and the water” of the wanderers was consumed; famine pressed sore upon them; and the son of the bond-woman was at the point of death. And the Spiritual food of the Jews,—the Law of Moses,—was it not exhausted at the coming of Jesus,—the younger Son Isaac? The limited period for which it had been given, and for which it had been calculated to last,—did it not expire with the full establishment of Christ, as the Son of God, and Man’s Redeemer? Follow the Jewish history a few years;—even before that generation had passed away, which had beheld Christ’s exaltation,—and how completely is the figure preserved! *In religion*—its sacrifices abolished for ever;—its rites and ceremonies annihilated; its temple overthrown.—*In its political character*, their power broken up;—their metropolis levelled with the ground; their territory wrested from their hands; and their nation sent as wanderers and outcasts, over the surface of the globe. In both relations, how truly may it be said; the bread was wasted and the water spent; and in the infirm and languid condition in which vitality was just preserved, that Israel in very deed was at the point to die!

But after a time, the cries and prayers of Ishmael and his mother, ascended up to God;—he pitied their lost estate; he remembered his past favour and

the promise which he had conferred upon him, and "he opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink," and revived him. And in like manner, wanderer though he be through the parched wilderness of the earth, does the promise of the Almighty yet stand fast with the Jew, of future succour and revival. "The times and the seasons" are not ours to know;—but the time will assuredly come, when "God" shall again "open their eyes," and they shall see "the well of water"—the true well of Christianity, springing up not only for present succour, —but the fount to them, as to us, of everlasting salvation. And they shall drink and be recruited; "the living water"* shall renew their strength; and "worshipping the Father in spirit and in truth," He will again protect them;—he will again "be with" the pardoned Ishmael; and receiving him unto Himself in the freeness and universality of Gospel truth, will show to the world that he "cast him out," not as the rebel doomed to ruin and destruction; but as the loved Son whom he chastens—and forgives.

Add to these facts in the life of Ishmael, the powerful and bold image of Isaac;—an image, universally recognized by the Church as centring in Christ;—conjoin it in the characters of the only son of promise; of the willing victim; the victim obedient unto death; the heir of God's blessings; the progenitor of the faithful;—together with those points of assimilation which have previously been made mention of,—and the close analogy—in *all these par-*

* John iv. 10.

ticulars—between the acts of the men, and the Covenants they foreshadow, will abundantly be verified by proof. Mark the *spirit* of the instances already adduced—and it will be, in all fairness, acknowledged to be one and the same.

We leave Ishmael in the wilderness. He grew in valour, and increased in strength ; and in the fulfilment of God's temporal promises to him, became the founder of "a great nation" in Paran. Our course proceeds with Isaac. His emblematic character, as attributed to him by St. Paul, appears to have ceased with the sacrifice of Mount Moriah. There are at least, no succeeding events in his life which seem rationally capable of a figurative interpretation. That great sacrifice seems to have been the crowning point of adaptation,—one of such awful splendour and sublimity, that his life would not bear any repetition of type and image without derogation to its majesty. He stands henceforward in regard to his posterity, precisely in the same relation, that Abraham had done to his brother and himself. The design of the Almighty, was to keep the two great principles of revelation continually alive in the sight and in the faith of the chosen nation of Israel. A solitary history of coincidence, however vivid and remarkable in its resemblances, might be received by men as the effect of chance ; a singularity striking as an illustration, but of no weight whatever as a principle. God therefore *reproduces* the principle in much frequency. He fashions the acts of men again and again into Spiritual emblems of things, which were not as yet in being ; and prevents the ready objection which would arise, by the constant force,

accuracy, and truth of the associations. The reproduction is now invested in the sons of Isaac; in Esau and Jacob. How will it endure the test? How brave a comparison with the past, and an application to the future? If dissimilar in its spirit to the cases which have been discussed, it is utterly without value. If unaccordant with the Dispensations which we assume it to represent, the theory must be false. How will it endure the proof?

Abraham, as might be expected from the abundance and the gloriousness of the revelations vouchsafed to him, was in all things,—pre-eminently above men,—a spiritual character. The depository of the counsels and the secrets of the Eternal, his mind was untainted and unshaken by the corruption of the nations in whose territory he dwelt. Amid thousands of idolaters, — encircled, as it were, by men whose temples and rites of worship shone out with an excess of that splendor and magnificence, so dazzling to an Eastern imagination,—his faith remained unclouded by the least shade of superstition. Powerful; eminent; and held in highest reverence by all who knew him, he yet lived content with that abundance, in which God had blessed him, with primæval simplicity. He lived in Spirit apart from the evil world of Canaan. He partook not of their favors. He scorned their vices. Nor would he receive aught that pertained to those unhallowed generations, “from a thread, to a shoe latchet,”* even when most justly his due; — lest as Achan in an after age, he might forfeit alike his fidelity and God’s favor, by a willing participation in “an ac-

* Gen. xiv. 23.

cursed thing.”* He stood, like *the faithful soul in Christ*, unaffected by the passions, pomp, and vices of the world around him.

It was in the sight and the experience of these principles, that Isaac was brought up by the care and tenderness of his father. The excellence of his youth suffered no change in its advance to manhood, save that of greater firmness and expansion; and when at length he sustained, as its head, the fate and fortunes of the chosen family; in the assumption of the state, he displayed the virtues of the Patriarch. The same watchfulness which had so amply guarded him in the higher qualities of his mind, had descended to the more ordinary interests of external things. His tents, raised in the midst of his own tribe, were unprofaned by intercourse with the men of Canaan. His herds and camels shared the pasturage and drank from the wells of Abraham; he neither coveted the possessions; nor desired commerce with the neighbouring nations; and in his marriage, had passed over the fairest and the wealthiest of the daughters of that land—to mark his utter separation from them,—and had sought an alliance, through the advice of Abraham, with one of his own country; his own kindred; and his own religious faith.

Standing therefore, in respect to his posterity, and the allegorical interests of the history, in the exact position of his father, we proceed by the application of the same law to the birth of Esau and Jacob, to which we have subjected the sons of Abraham.

During many years after her marriage with Isaac,

* Josh. viii. 13.

Rebecca was without offspring. In this respect she resembled Sarah; and the faith of the two Patriarchs was equally put to trial in their hopes of the Messiah. Isaac entreated the Lord. The Lord heard. She conceived; and even before their birth predicted of her progeny; "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger."*

It is an axiom, universally received in relation to God's promises to the Jewish nation, that they were made to apply at first, in an outward and temporal sense. The Jews, in most cases, regarded their state of favor with God, as the source and means of worldly greatness and advancement; and in their reception of a Revelation or a promise, flew invariably, in thought, to their own or their nation's prosperity. The prophecy now in question will undoubtedly come under the influence of this concession; and we acknowledge at once that it was amply fulfilled in its temporal capacity. The sons of Rebecca sprang forth upon the world, the heads of "two nations"—the Edomites and men of Israel;—They were separate and disunited from the first hour of their establishment. They confirmed the character attributed to them, that they should be "two manner of people;"—They differed alike in habits, customs, faith and fortunes. They proved the perfect accuracy of the statement, that "the one people should be stronger than the other people;"—the Edomites in the earlier ages of the

* Gen. xxv. 23.

Jewish government were proverbially powerful. In the rocks and fastnesses of Arabia Petræa, they were long invincible. They owned neither superior nor equal; and even at the present day their metropolis, Petra, bears testimony in its ruins, to the grandeur and solidity of their works. While above all in regard to the apparent contradiction to these assertions, that "the elder should serve the younger," it was verified by David, the then representative of the younger, in that he not only overcame the nation of Edom, but rendered it tributary to Israel; and so utterly broke its power, that in a subsequent age, it became wholly incorporated with the Jewish people.

This unquestionably is the simple and just solution of the Divine promise; and, in that form of blessing to themselves, was received by the Jews and reverentially acknowledged. It is also the form in which the Christian Church has explained it; and in an historical view is thus incapable of controversy. But even under this acceptance, it will doubtless be observed, that a certain degree of licence has been required and conceded. The interpretation has gone from the children in their own persons, to those of their posterity. The immediate cause of the utterance of the prediction was "the struggling" of the children within the womb of Rebecca. They were opponents *in themselves*. They displayed enmity and disagreement in their own mind and action; and as a result of that enmity it was decreed that "the elder should serve the younger." But in his own person *did* Esau serve Jacob? No; far from it. Jacob obtained blessings, and prerogatives, which in their

own nature were superior to the mere power of his brother ;—but far from being served by him, he submissively and timidly did obeisance unto Esau. He acknowledged him freely, in rank and power, his superior. The verification was in their descendants ; but assuredly the promise itself was affirmed of the two children ; and in that light, judging from her conduct in regard to Jacob, was probably seen by Rebecca herself.

Now if the struggling of the children is a symbolical representation of the strivings and fate of nations, who should rise from amongst the distant generations of their posterity ; and a licence is demanded to this remote accomplishment, in order that the truth of the prophecy may be borne out by the facts of the history, I can see no real objection to straining the licence to a still farther limit, provided it interferes not with the validity and sense of Scripture.

If the allegory is admitted at all,—which *it must* be in the struggles of the infants,—it may be made to open to a new and more extended aspect, without violation of the principle. The reader of the *plain history* must recognize the allegory ; and we but require him to urge it into deeper and more occult correspondencies, which hitherto may have escaped his notice.

We read then that when the days of Rebecca were fulfilled, she gave birth unto twins. “ And the first came out red, all over like a hairy garment, and they called his name Esau.” *Rough*, like a hairy garment ;—the outward semblance of the sinful nature which is by the Law. The state of the soul was aptly and naturally depicted in the external

state of him, who came into the world one of its most evident and remarkable figures. He came the symbol of man's nature born in sin, and striving in vain to accomplish salvation by obedience to the letter and enactments of the Law. He was *rough*; a visible symbol of Adam's state, when fallen into sin, his innocence was clothed and concealed by emblematic "coats of skins."

But "after him came his brother, and his hand took hold on Esau's heel." The Law and the Gospel were twins in the mind of God;—parts of the same dispensation,—having the same father,—the same author,—the same Finisher. The younger son therefore would not be disjoined from the Law, his elder brother;—but even *in his birth* "laid hold on his heel" or extremity; and came with him into being. The Law had not come to an end, before the Gospel appeared; came *linked to its extremity*, and demanded obedience of men by the full right and title of the twin-brother. There was not the slightest interval between them. They merged into each other. They were conjoined by the closest ties of relationship; and the faith and action of the one was but the fulfilment of the spirit of the other.

Nor indeed, (so marvellous the unity of God's designs) does the resemblance cease with these marks of intercourse in the two systems. Born at one birth, they were no less dissimilar in external form and beauty, than they subsequently displayed themselves in the qualities of their mind. For while Esau was rude—clothed as it were in a garment of hair, Jacob on the contrary was smooth, beautiful and lovely to the sight. "Jacob," in the

language of Moses “*was a plain man.*” The original has even a far closer affinity to the ideas we advocate, in regard to his being typical of the Gospel;—it runs thus; “And Jacob was a *perfect man,*” — אִישׁ תָּמִים — (ethico sensu) homo integer. The Law was stern and harsh in its enactments; —but the Gospel gentle, mild and merciful; fair and beauteous in its features compared with the old system, as the loveliness of Jacob in comparison with the elder Esau.

But these ideas appear to the reader of too great subtlety and refinement. He pronounces the fancy to have been exercised, to the prejudice of the judgment; and closes his mind against any opinions save those which are borne on the outward face of the history. Let it be so;—but, at the least, let him satisfy our reason by a clear exposition of the facts on his own chosen ground. We have before spoken of the improbability of reducing the struggles of the children within the range of this test:—we now require of him to explain in the simplicity of historic narrative the seizing of Esau’s heel by his brother Jacob. Why named at all? It does not advance the history; neither does it add dignity to it as the mere relation of a fact. It might cause a passing exclamation from the lips of the nurse;—an idle remark on account of its singularity;—but I really see not how such an event, under the view supposed, can be said either to add gravity to the history, or exact veneration from us in reading it. The mind would not be instructed;—much less could its faith be aroused or elevated by such an incident. If how-

ever it should be said, that the grasp of the heel was designed to show the unceasing struggle of the infants, and that it was mentioned as an answer to, and a visible proof of the veracity of the previous prediction, we then reply, that as that prophecy bore with it *an allegorical character*, the apparent contention at the birth must also partake of the same nature; and that we are then authorized by the admission to explain it under a figurative form.

These things however are but the opening of the parallel;—elements of its bearing, which we have desired the more earnestly to impress as truth, that the mind, in the subsequent career of the brothers, may not be drawn back to them as to statements so abstruse, and so hard to be understood, that it should view the progress of the theory through the medium of an inveterate prejudice.

The brothers in their advance to manhood suffer no change of their original position. Esau, the elder in birth, retains in the house of Isaac his father all the rights and honors of primogeniture. His father delighted in him; he loved his free, bold spirit; his generous nature; the manliness of his pursuits; and he left it to God, if such should be His will, to divest him of his privileges, without a single thought of depriving him by his own act. But the tenderness which Isaac felt towards him, Esau felt not for himself. He set light store by his birthright. He might have known the prophecy which had been delivered before his birth, and thence looked upon that privilege with indifference, of which he was morally certain that he should be deprived. He might have thought that the loss of the abstract title would be amply

compensated by the blessing which, as the eldest son, he knew that he should receive from his father;—the transfer of which to his brother seems to have more poignantly afflicted him than any other event in his whole life. It was the real destruction of his hopes;—a decree from which he well knew there was no possibility of appeal. But whatever the motive, the fact is certain. Esau despised his birth-right;—yielded of his own free unbiassed will every privilege which accompanied it; and sold it to his brother Jacob for the unworthy gratification of a mere animal indulgence.

In the same manner the Jewish nation,—of which in this instance he was an eminent type—despised *their* birthright in the Gospel; and gave it up for false views and ungrounded expectations of worldly splendor and happiness. They despised the lowliness and apparent slightness of that privilege which was offered to them by Christ. They looked for greater things than those which that covenant held out to them; and although the confessed and undoubted heirs of its prerogatives and rights, they put aside the inheritance with contempt and scorn. They despised it under the influence of earthly passions and a lust for temporal grandeur and dominion, in *the true spirit* of Esau, who had bartered *his* succession for an animal indulgence. It is true, that the decree had gone forth from God, that “the elder should serve the younger,” and that, throughout the history of the Jewish nation, the great promises of the divine favor centred uniformly in Christianity. God, doubtless, knew from the first, that the Jew, like Esau, would cast it from him. But

still he possessed it. He held in his own power his birthright in the Gospel. It was his by the gift of God. It was in his choice; in the action of his own will; and it was only when rejected by the nation,—“seeing,” in the thought of the Apostle, “they judged themselves unworthy of everlasting life,”* that it was transferred to the younger.

The only point which fails in the parallel; and which seems incompatible with the Gospel as the antitype of Jacob, is the surreptitious acquisition of the blessing from Isaac. The highest and holiest gifts of the Divine favor were undoubtedly bestowed upon Christianity in preference to the Law, as the blessing was promised to Jacob to the disadvantage of Esau. And without question, God would have made such arrangements, that in neither case would his promise have fallen to the ground. But it is quite impossible to discover the least resemblance in the mode in which the blessing was obtained by Jacob, and that in which, by the rejection of their birthright by the Jews, it escheated to Christianity. Nor perhaps is it necessary,—it certainly is not expedient,—to run a parallel of Scripture so closely and evenly, that it shall not diverge a single point from its equal distance. There is always great danger, lest, in the endeavour to make it perfect in all its parts, a general tone of improbability should be imparted to it, which may cause the truth and the error to be indiscriminately rejected. The individual character of Jacob, in all the earlier transactions of his history is essentially an artful one; nay, it is more than artful;—it is selfish; and he scruples not

* Acts xiii. 46.

to employ means for the purpose of compassing his designs, from which a noble and generous nature would have shrunk in abhorrence. The promises, which in that age were esteemed of the greatest import, and calculated to confer the greatest happiness had been freely bestowed upon him. God had assigned him the privileges of the first born, and the blessing of the first born; and revealing the acts of far distant generations, had proclaimed by an immutable statute, that the generations of his posterity should possess the pre-eminence over those of his elder brother. He knew and felt—for such was the real prerogative of the blessing, and the cause of its being so anxiously longed for by every son in the lineage of the faithful—that the Messiah would arise from the blood of his descendants; and that the people saved would acknowledge Jacob as their forefather. But knowing these things; and relying on their certainty through the word of God himself, the mind of Jacob, like the generality of the Jewish nation, sought their accomplishment through the agency of human means, rather than in a patient expectation of the time, when *God* would give effect to the decrees which he had announced. This ruling spirit of his mind, is discernible in every transaction. The birthright was assured to him;—but he gained it by heartlessly working, in a time of famine, on the necessities of his brother. The blessing was allotted to him;—but he thought it not secure until he had acquired it by artifice. In his dealings with Laban the same principle was predominant; and in his meeting with Esau, when the temporal promises of his Protector were in abundant fulfilment, and he

knew by visions, and signs and revelations from God that he was still under his special guardianship and favor, he trusted to craft and policy for his reconciliation with him, in preference to a simple faith and calm confidence in the Almighty God of his fathers. And deeply *indeed*, in the incessant trials and inquietudes of his life, did he atone for this error of his judgment. It is impossible to read the affecting avowal to Pharaoh; "Few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage,"* without feeling that the man who uttered it, in the sorrows of his soul, had received heavy retribution for the guilt of his offences.

While therefore we yield at once all notion of a parallel, in the means through which the correspondent blessings were obtained, we insist strenuously on the main subject, the parallelism of the blessings themselves. God, through all his weaknesses and errors, perceived qualities in the nature of Jacob, which enabled Him to continue in his person the graces and prosperity which he had assured to the sons of Abraham. He saw that his frailties, like those of David in a subsequent age, were more than counterbalanced by excellencies, which were possessed in an equal degree, by not one of his contemporaries; and though he chastened him for his offences, he despoiled him not of His regard. It was therefore the will of God that the birth-right should be transferred to him; however irregularly obtained. It was his will, that the blessing should

* Genesis xlvii. 9.

be pronounced over him ; however fraudulently intercepted ; and it is in *these things* ; — the substance of the Divine gift, not the mode in which it was procured ; — that the parallel can truly be said to consist, and the prediction be drawn out to its full force which proclaimed, that “ the elder ” — the Law — “ should serve the younger ” — the Gospel. “ God give thee of the dew of Heaven ” * — is the language of Isaac, foreshadowing in the person of his son, the blessings and power and might which should arise to the world in Christ from the line of his posterity, — “ and the fatness of the earth, and plenty of corn and wine ; — *Let people serve thee, and nations bow down to thee ; — be lord over thy brethren*, and let thy mother’s sons bow down to thee ; cursed be every one that curseth thee ; and blessed be he that blesseth thee.”

There is yet one solitary incident in the story of the two brothers, which as crowning the spiritual assimilation of their lives to the Law and the New Covenant, cannot be passed by in silence. — I allude to their celebrated meeting and reconciliation.

A time will come, as has been intimated, when God shall “ open the eyes ” of the Jewish nation, and terminate their wanderings, as he did to Ishmael, their sign and symbol, in the wilderness ; and they shall drink of the well of Christ, and be satisfied. In other words, the world will again become incorporate *in a unity of Faith*. A time will arrive, when, in the inspired record of St. John, “ The kingdoms of the world shall become the kingdoms of our Lord,

* Gen. xxvii. 28.

and of his Christ; and he shall reign for ever and ever," * — when the contentions of the Jew and Christian shall have ceased, and their religious differences have passed away; and they shall meet in one fold and acknowledge one shepherd, even Jesus Christ. In the same spirit — a figure of this greater reconciliation — after long estrangement and hatred between Esau and his brother; — after long wanderings, strife and rancorous animosity, did they run at length "to meet each other and embrace, and fall on each other's neck, and kiss and mingle their tears together." Their enmity was forgotten; — the long strife for mastery was for ever hushed; — their hatred buried for ever; and joined in one heart and one soul, they lived together in the land — the sons and brothers of one common Father. Both the type and the nation had alike fulfilled their destiny. The Law, — the first-born of its Heavenly Framer — had passed through the several stages of its existence. It had possessed within its sanctions the knowledge and the right of Truth, and had given to those who were born within its influence the glorious title of the sons of God. Invested with this "blessing," it had scorned the pretensions of the Gospel, and despised the right, which had been assigned to it, of standing first in the inheritance of the New Covenant in Christ. It had burst forth in rage, strife and persecution against the adherents of the "promised seed" and held in deep abhorrence the proselytes to the Christian Faith. Esau, too — the first-born of his earthly Father — had possessed the birth-right; and in virtue of its prerogative became

* Rev. xi. 15.

entitled to the "blessing;" — but despising the one, he lost all control over the bestowal of the other. He had hated, even *unto the death*, the inheritor of his rights; he had meditated his destruction; and for a long period, alienated and at a distance, had nourished the darkest thoughts of animosity and vengeance. But lo! a period, designed and perfected in the Almighty will, appears; — the systems close in towards each other from a distance; the differences in doctrine, which so long have kept them separate become blended together and reconciled; the religious dissensions are healed; — and the servitude of the elder having utterly ceased, the Jew and Christian live spiritually linked together in eternal harmony and love.

Having effected a reconciliation with his brother, Jacob ascends with his household and dependants into the land of Canaan. It is to him, as to his fathers, the land of promise;—his allotted habitation. His temporal hopes have been realized to satiety. He is opulent above measure. He is the acknowledged head of God's chosen race; and the father of a numerous offspring, has no desire but to live tranquilly in the land, and behold, in faith, the continuance of the Divine promises in the rapid increase and gathering of his posterity. The future heads of the tribes of Israel, after the manners of those times, dwelt in the tents and under the protection of their father. His name was their host of strength;—and in the reciprocal ties of affection and reverence, as

they enlarged in numbers, they grew in power. But at this period, the lives they led were riotous and dissolute ;—they felt strong in their possession of the land, and followed out their inclinations, as men above control. The sole exception to this licentiousness, (for Benjamin was a mere child) was found in Joseph, the favoured son of his father Israel. His mind partook of more ennobling qualities ;—its purity was offended ;—he was saddened and shocked at their ingratitude towards God, and their “evil report”* amongst men. He brought an account of their works to Israel ;—urged him probably to interpose his authority ; and, confessed as the son “loved more than all his children” by his father, became hated and maligned by the whole body of his brethren.

The excellence however of his nature, though unseen of men, was not unregarded by God. He grew in favor, and was blessed with revelations. On two several occasions, he dreamed that he should “reign over” his brethren ;—that is, over the heads of the tribes of Israel. The dreams were *symbolical* ; but the symbol was so clearly manifest, that his brethren saw the drift of them, the moment they were declared by him. “Shalt thou indeed reign over us ?”—they exclaim with one voice, “shalt thou indeed have dominion over us ? And they hated him yet more for his dreams, than for his words.” And why ?—because they saw in him only their *younger brother* ;—one whose experience was not equal to their own ;—one, who at the greatest was as one of themselves ;—their equal, but not their superior.

* Gen. xxxvii. 2.

They judged by the outward countenance, and neither saw nor suspected the power he had with God.

But Joseph was not *only* a good man and virtuous in his generation ; neither do we receive his character in the single light of an exemplar of righteousness "written for our admonition." Great in these relations, we discover in his actions the same tokens of divine over-rulement, which we have demonstrated in the lives of the preceding Patriarchs. Again in his person is "the younger" preferred to "the elder;" again is the hatred and virulence of man let loose on the esteemed and the supported of God ; again the might of His single arm made manifest, and the dominion of God's chosen firmly established to the utter confusion of his enemies. But together with these qualities, in which his life equalled the figurative portions of those of his predecessors, it possessed others which were defined by a marked superiority. The resemblances are more frequent ; they are carried on more uninterruptedly ; they extend over a greater surface of time ; they are of a more historical character ; so that the life of Jesus in many of its transactions, presents a perfect counterpart to that of Joseph ; and assures the mind of a preconceived design, by the long and detailed succession of its coincidences. Beautiful and lovely as is his character in its most ordinary acceptation ;— in its devotion towards God ; in its affection towards his kindred ; in its unblemished integrity in every relation of life ;—we strip it of its most glorious attribute, by restricting our ideas to these qualities ; for it is by these very virtues that he was enabled, in

his generation, to unfold that far higher character to become an early and eminent type of Christ;—*a personal image of man's Saviour and Redeemer*. In his outward recorded life, he has left a model as nearly faultless as human nature, living in a fallen state, can fashion for itself;—but our interest in *the man* is inconceivably heightened, when accompanied with the knowledge that, in His *deeds*, Jesus deigned to foreshadow much of his own attributes; and in his *vicissitudes*, much of what he Himself was to suffer in his existence on the earth. *This* is the standard by which, at present, we judge the life of Joseph.

We have alluded to two events which occurred in the commencement of his history: the denunciation of his brethren's vices; and his inspired dreams. And Jesus?—Did he not bring “to his Father an evil report” of the lives of his own nation—his brethren and kinsmen according to the flesh? Was he not, as Joseph, loved by his Father for the excellence and superiority of his nature; and hated of the Jews for his testimony against them? Was he not,—the youngest of the true Israelites, and at a time when *all the tribes* of the nation were sunk deep in sin and profligacy—was he not chosen out of themselves by divine decree to be their King? Was he not “the sheaf,” before which they should “make obeisance?” And is it not, still, equally destined in the omnipotence of God's counsels, that “the sun and the moon and the eleven stars”—all nations of the earth; the one family of God, as those heavenly bodies symbolized the whole family of Jacob—that all nations should hereafter “bow down before him”—and confess him the Christ, the Saviour

of the world? The feelings too of the Jews when his mission was fully proclaimed to them; was it not that of their typical brethren, the heads of their several tribes? "They hated him yet the more for his dreams, and for his words?" Greatly as they cowered beneath his continued and open exposure of their depravity; and deeply as they hated him as the author of their dread; they abhorred him still more for his assumption of the kingly office, and the supreme dominion over their nation. Nay; their language before the judgment-seat of Pilate—in what did it consist, but in the one fixed, universal resolve—"We will not have this man *to reign over us.*"*

Continuing the history in the most concise form that is consistent with clearness, in order that the parallels may be kept as closely together, and with as little digression as possible, we find, that within a short period—probably within a few weeks of the relation of his dreams—Joseph was sent by his father to Schechem, where at that time, his brethren lived, in superintendence of the flocks which Israel possessed in that pasturage. He was painfully assured of their habitual excesses in immorality; and dreaded hourly, now that they were removed from the restraint of his presence,—slight as it had proved in one aggravated act of criminality—lest he should hear tidings which would affect him equally as a father, and as a recipient of the Almighty promises. "Do not thy brethren," he exclaims to his well loved son, "feed the flock in Schechem? Come, and I will send thee unto them. And Joseph said

* Luke xix. 20.

unto him, "Here am I." And he said to him. "Go, I pray thee, and see whether it be well with thy brethren, and well with the flocks, and bring me word again." Thus the Father sent Christ. *They*, the Jews, gave spiritual food to the chosen sheep of the Almighty in the land of Judea. "*The flocks of their Father*;" for the Jews at the coming of Christ were the only nation who possessed within themselves that perfect and entire knowledge of the truth, which could entitle them to be termed "the sheep of *his own* pasture." They were emphatically the flock, over whom he was the *empowered* and *supervising* shepherd. In his own good time then, Israel,—Jehovah—said to Christ—(adopting in this expression the common mode of supposed communication)—I will send thee to the earth;—I have heard evil of thy nation:—"Go, see whether it be well with thy brethren, and with the flocks."

Now his brethren "saw him afar off; and even before he came near unto them, they conspired against him to slay him." Saw him afar off!—Christ also was seen afar off in symbols and prophecies;—he was seen, and he was expected;—they looked for his coming, for it was known; it had been *promised* long before that he should be sent to them by their Father. *Afar off*—even in Paradise in the promise of the woman's seed; and the generations before the flood looked in felt comfort for the coming of the Messiah. The chosen families of Israel beheld him during their long servitude in Egypt; and their wanderings in the desert. The Jews in every part of their history saw his gradual approach;—fortified in their belief by every variety of prophecy

and announcement ; but “even before he came near unto them, they conspired to slay him.”

This expression, in its application to our Saviour, is extremely worthy of remark. Jesus, during the three years of his ministry, was little known to the great mass of the Jewish people. His miracles had been wrought, and his doctrines dispersed chiefly amongst the poor, who, in the luxurious state of the Jewish capital and larger cities, were best disposed for the admission of his Faith. He went principally through the villages of Judea, and appeared at Jerusalem only at those great festivals, when in the “fulfilment of all righteousness” he was bound as an Israelite to worship at the Temple. The scribes and rulers “conspired” against him without having heard his doctrines from his own lips ; — indeed before he was enabled to impart to them the true objects and designs of his mission. They gave themselves no opportunity of personally hearing the nature of those tidings which he brought to them from their Father, except at certain broken intervals when they mingled with the listening crowds in the streets and high places of Jerusalem. But even then, it was wholly impossible that they should form any just or adequate ideas of the real force and divine origin of his doctrines. They had no ideas of *the system* of his teaching. They heard it in scattered parts ; — now, in a parable, directed chiefly against their own order ; — now, in self-appropriation of titles and dignities, which religion had hitherto taught them to be the sole prerogative of the God of Israel ; — now, in a claim to reverence which superseded the sanctions of their cherished Law. Every syllable

which they thus heard was revolting to every notion and prejudice to which their minds were habituated; — while, from their ignorance of the whole system, it was next to impossible, that they should reconcile his doctrines with the dictates of their own reason. Political motives, in the dread of incurring the vengeance of the Romans should the assumed, though unsupported, kingship of the Messiah reach the knowledge of Tiberius, had also a great influence in their rejection. But however complex the movements which urged them forward in their “hatred of the loved son of his Father,” His word clearly reached them not; and of Christ, as of Joseph, is the language equally forcible, that they mentally condemned him “before *he came near unto them.*”

No sooner had the youthful Joseph appeared in sight, laden with the kind message of his father, than his brethren, with one voice, exclaimed; “Behold this dreamer” (—this man who saw in his dreams and idle phantasies that he was to reign over us)—“this dreamer cometh. Come now therefore let us slay him; . . . and we shall see, what will become of his dreams.”—His imaginary kingdom to which we were to have been subject. “If he be *the King of Israel*”*—exclaimed the Jews in the same spirit at the Crucifixion—“let him now come down from the Cross, and we will believe him. *He trusted in God,* let him deliver him now, if he will have him.” And the heathen soldiers, as if to prove more evidently that, as Joseph, he was now friendless in the midst of his enraged brethren and enemies, mocking him,

* Matt. xxvii. 42.

said, "If thou be *the king* of the Jews, save thyself."*

Joseph was in their power; and as the Jews to Christ, so do their prototypes strip Joseph of his coat, "his coat of many colors which was on him." A garment, in Scripture language, is representative of *a state of being*; and applied to Christ, or his wedding guests, universally signifies a state of righteousness and holiness. The man in the parable who intruded into the marriage feast with an evil heart and depraved propensities, shows the same metaphor applied to a state of being in a contrary sense. "Friend,"—sternly enquires the king—"how camest thou in hither, not having a wedding garment? And he was speechless."† He knew his own unrighteousness and guilt;—he felt condemnation in the question; and devoid of that robe, which alone authorized his admission to the feast, was cast forth from the palace into outer darkness, with ignominy and scorn. In some instances in Scripture, the metaphor takes a wider range, and illustrates the state of kingdoms with the same fidelity of application, as it exhibits the moral state of individuals. Thus, for example, "the new garment" of Jeroboam was rent into twelve pieces by the prophet Abijah, to declare the approaching condition of the twelve tribes of the Jewish nation, and that ten portions of the kingdom should be vested in Jeroboam; whom God had already stirred up a powerful adversary against the forsaken Solomon. "The new garment" was emblematic of the political state of the kingdom:—latently established;—whole and undi-

* John xxiii. 37.

† Matt. xxii. 12.

vided;—it gave great promise of duration and stability;—until the wrath of God was excited by the idolatries of its ruler;—but fallen under his indignation, it was rent asunder at his word, unnerved in vigor, and divided against itself.

The well known mantle of Elijah, which fell with a double portion of his prophetic Spirit on Elisha his successor, displays the symbol under another, and different form,—but still with just the same essential qualities:—while it will doubtless be recollected, that Christ's robe, for which the soldiers cast lots at the Crucifixion, was one "*without seam*, woven from the top throughout." It was entire; perfect; without division. It was the emblem robe of righteousness;—the wedding garment of the parable:—and, as delineating his sinless and holy state of being, was remarked by the Evangelist, St. John; (to whom, above all the other disciples, the mysticism of the Jewish Law was familiar; and who has left us ample proof how deeply his mind was imbued with that secret lore in the intricate and obscure symbols of the Apocalypse;)—that the vesture of Christ was "*woven from the top throughout*." His mind was in perfect unity with the Father; *one in will, soul, and action*;—one "*without seam*," or contrariety of inclination; and, as such, externally typified by the garment which enveloped him.*

His brethren then "*strip Joseph out of his coat*

* Thus too after being stript of his own robe in the hall of Pilate, and clothed in scarlet and the mock emblems of sovereignty, He was *re-arrayed* in his own raiment when led up to Calvary. It was not in *the world's* emblems, but in *his own robe of righteousness*, that he went forth to be crucified.

of many colors which was on him.”—They strip him of his brilliant virtues;—mock and taunt him with his pretensions; and expose him naked to scoffs, and ignominy and revilings.* They strip him of all that has lustre, or is beautiful; and leave nought to cover him from the world’s contumely and dishonor, save an inward consciousness of rectitude. “Then the soldiers took his garments”—it is written of Jesus “that the Scripture might be fulfilled which saith; They parted my garments among them, and for my vesture did they cast lots.”

But while they were debating, (not having as it would seem fully determined on his fate,—although they had lowered him into a pit that was near,)—and while eating bread at the mouth of the pit, a thought struck on the mind of Judah, which he eagerly communicated to them. “What profit is it,” he exclaims, “if we slay our brother, and conceal his blood? Come and let us *sell him* to the Ishmaelites, and let not our hand be upon him; for he is our brother, and our flesh.” The thought pleased his brothers. They were content and acted on his advice; and Joseph, for twenty pieces of silver, was purchased by a caravan of infidels,—merchants journeying to the country of Egypt. The heads of the tribes congratulate themselves on their policy. They feel relieved at heart; and imagining the escape or return of their brother out of the pale of possibility, boldly proclaim his death to Israel, their father.

* Joseph fut un symbole du Messie, et cette robe diaprée des plus belles nuances que lui donna son père, étoit, dit Saint Cyrille, l’emblème de ses attributs divins.—F. Portal, *Des Couleurs Symboliques*, 1837. p. 13.

Nothing can well be more satisfactory to the mind than this transaction in its application to Jesus. The coincidence in the name of the proposer of this atrocious policy, is too striking to be overlooked by the most ordinary capacity. Judah, his brother, sold Joseph. Judah Iscariot, his spiritual brother and disciple, sold Jesus. The deed is typical; and that no lingering doubt may remain on the mind of the identity of the two events, the very name is preserved in the type and its fulfilment. But this is not the only resemblance. The one was sold to the infidels for certain pieces of silver. And Christ was also sold for thirty pieces of silver,—the price of him that was sold, to the faithless Sadducee, and the unbelieving Priest. The motive was in both cases of the same debasing character,—that of covetousness. “What *profit* is it if we slay our brother?”—exclaims the son of Israel, “come let us *sell* him.” It is the recorded characteristic of Iscariot;—recorded by those who from long familiarity had known him best—that he was of an avaricious spirit,—greedy of gain. Neither were the feelings of the two parties less in unison after the completion of their purpose, than in the transactions themselves. The brothers returned, rejoicing in their own hearts that “the dreamer” was cast for ever from their country and kindred. They saw no chance of a disclosure of their iniquity. The Jews exulted in the captivity of Jesus, and boasted scornfully, that with his life, they had wholly quenched his pretensions to dominion. They saw in prospect no day of retribution. We leave them in their triumph.

Joseph in bonds,—a slave in Egypt,—enters on

a new æra in his natural, as in his figurative existence. He is separated from friends, kindred, country ;—from all that was dear to him, and that seemed capable of happiness. In his natural life a distinct line is drawn, opening a view of the future totally averse in every feature from the cheerful scenes and associations of the past. And in his figurative life, the change is no less decided ;—carrying out the secret will and intentions of God in a form so enlarged and comprehensive, that the signs and types which had hitherto been displayed in the persons of the Patriarchs, will bear no manner of comparison with it. It seems to me, that God, in the earlier period of his life, overruled its events in such a degree, that they should present a *repeated portraiture* of those acts of the Redeemer, which had already been delineated ;—but that in his abode in Egypt He entirely *reproduced* the symbol in his person ; gave a new development of it ;—and added to the former portrait views of such depth, and extent and power, that future revelations might repeat, but not surpass them. His life in Canaan, in its inner sense, is an epitome of that of Jesus. It is complete in all essential points ; and carries it to its close. Like Jesus, he brought an evil report of his brethren, according to the flesh. Like Him, he was promised an universal dominion. He was hated of his own kindred. He was sent to them in the character of the “loved” son of his father. Without hearing him, they conspired against him. He is sold for silver. He is stript of his garments. He is thrown into a pit ;—first designed as his grave ;—and finally cast out of their country, hidden from them *for ever*, as they imagined, by a moral death. The symbol, we repeat, is perfect ;

and like the sacrifice of Isaac, carries down the representation to the close of Christ's existence upon earth.

But releasing the thought from any farther reflection on this first similitude, we accompany the captive in his descent into Egypt.

There is perhaps no land, Palestine alone excepted, which calls forth a more engrossing interest and more touching associations in the mind of the Student of Scripture, than the country of the Egyptians. The land of the captivity;—the nation from whose treasures even Moses drew wisdom;—the country which preeminent in superstition, yet preserved in secret characters, the knowledge of Truth;—the grand source of the Mythology which reduced the nations of Europe to the grossest and most senseless idolatry; the source also of all that was really valuable in the religious systems of the philosophers:—the mart of arts, wisdom and science to the greatest and most polished states of the ancient world of Heathenism;—I know but one region, which possesses greater claims to our attention and feelings than that of Egypt. In civil relations also, during the earlier æras of the world, until her strength declined, oppressed with its own weight, she stood alike exalted in the earth. Egypt had reached the zenith of her greatness before the historic nations of Europe possessed the shadow of political existence. Her wealth was unbounded; her policy vast; her works gigantic. Until the later ages of the Jewish polity, when the Assyrian and Babylonish Empires first rivalled, and afterwards surpassed her in strength, she was by far the first Gentile Power in the world. Nations were subject, and ministered to her luxury and pride;

and the wild passions of her inhabitants, rather stimulated than checked by the rites of their idolatry, found a licence in their exercise unrestrained, and uncontrollable.

It is from these varied causes, that Egypt, in Scripture language, seems to have been selected as signifying *the world*; — the arm of flesh, as opposed to the arm of God. It is Man against the Deity; and whenever it is named, as connected with the transactions of God's people, the idea intended to be conveyed, is one warring against his counsels and the laws of his moral government. The language of Scripture on this point, from the first bondage of Israel until their final destruction as a nation, is both uniform and consistent. It never varies; and indeed the mutual dependence of the type and the antitype is so wondrously preserved throughout, *in all their particulars*, that it can *only* be resolved by the notion of preconceived and determinate design. Egypt, then, is the world; — the land of sin, and of the shadow of death; — the nurse of human ambition and human desire; — of those things which tend to man's destruction; — debasing the soul, by alienating it from God; — and Joseph "brought down into Egypt" in captivity is the figure of Jesus descending into the world in the bondage of human nature, — guiltless of offence himself; and for the sin of others subject to man's dominion.

We take this principle as the ground-work of the present interpretation; — the great spiritual truth intended to be conveyed by his actions in that country; — not exact in every particular, — as we have before remarked — in that possessing thoughts pe-

culiar to himself, and performing actions in accordance with the circumstances in which he was placed ; — following out a certain path in life under different laws and customs from those which prevailed in Judea, it would be impossible that the life of Jesus should be the mere transcript of that of Joseph ; — but still sufficiently exact as a whole, that the affinity may be recognized.

Scarcely then has Joseph reached Egypt, before he is purchased from the Ishmaelites, and received into the house of Potiphar ; — an officer of rank in the Court of Pharaoh. God is still with him in his humiliation ; — a comfort and protection to his own heart ; and a means of acquiring favor at the hands of the Egyptian. Humble, lowly, and of no reputation ; — a slave in Egypt — *in the fallen world* ; — the excellencies of Joseph cannot yet be concealed. “ His master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. And Joseph found grace in his sight ; and he served him ; and he made him overseer over his house, and all that he had he put into his hand. And it came to pass, from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian’s house for Joseph’s sake ; and the blessing of the Lord was upon all that he had in the house, and in the field. And he left all that he had in Joseph’s hand ; and he knew not aught he had save the bread which he did eat.” *

Without drawing any special inferences from the abode of Joseph in the house of Potiphar ; estima-

* Gen. xxxix. 3.

ting him simply as an inhabitant of Egypt, — one of the fallen world ; — we take these statements of authority and influence received from God by Joseph, as expressive of the power entrusted to Christ by his Father during his Incarnation on earth. Potiphar was the mere instrument in the hands of Providence, as regarded Joseph's prosperity. The real donor was the Lord, who "made all things to prosper in his hand," and overruled the heart of Pharaoh's officer, that he should show kindness to His favored servant. We find no easy and unstrained counterpart in the life of Jesus to this residence in the house of Potiphar. Neither would we force a parallel between the temptation of Joseph and any spiritual conflicts endured by Christ, — although often attempted — conceiving it to be a dangerous ground ; and also holding it quite sufficient for all purposes of analogy, that both should be subject to trials in the world ; and both come forth from them in perfect innocence, unyielding and unharmed : — that either should be arraigned falsely, and suffer from the hatred and malignity of their accusers. But in regard to the control which Joseph exercised over the affairs of Potiphar : — the manner in which all things belonging to his lands and household were committed to his guardianship ; so that whatever he desired to do in quality of overseer he possessed the full authority to carry into effect ; — standing the undisputed governor of the estate of the Egyptian, and yet liable to the malignity of an Egyptian accuser ; — unintermitting in his exertions for good ; and yet condemned and punished by the very persons for whose welfare he was labouring ; — in these

things, — receiving Egypt as the world, and Potiphar a *specimen and figure* of its inhabitants, — we perceive the dominion of Christ, in the overseership of Joseph. They approach each other as nearly, under the restrictions we have premised, as events can be expected to do, occurring under such diversity of circumstance, and such distance of time. Christ came into the world, in captivity to human nature; subject to its wants and weaknesses, and open to its temptations. Like Joseph sold by guilt, he was the victim to human sin. But lowly in rank, and of no account in the esteem of men, he was yet the favored of his Father, and all that he performed in virtue of his office “the Lord made it to prosper in his hands.” His external condition remained the same; he was still a captive, in the exact sense in which he endued himself with the world’s slavery. From the hour of his birth until the sleep of his mortal spirit, he was unemancipated from his bondage. All however that was in the world the Lord had “put into his hand.” The religious dominion of the world was placed under the fiat of his will. The earth—Egypt—was his possession. He was the sole director and superintendent of its destinies. His spiritual power was unlimited; and from the date of his ministry, — from the time of his becoming overseer in Egypt — “the Lord blessed the Egyptian’s house for Joseph’s sake; and the blessing of the Lord was upon all that he had in the house and in the field.”

How admirably was this verified in the administration of Jesus! What could testify the extent of his Power,—despised and scorned as he was by the

great body of the Jews — by a more incontestable evidence, than the infinity and grandeur of his miracles? The crippled limb straightened; — the paralytic re-invigorated; — the deaf restored to hearing; the dumb to speech; the blind to sight; — the sick healed; — the evil spirits ejected; — the dead raised again to life, — shew his Power over mankind. Inanimate nature alike acknowledged his supremacy. At his word, the winds cease; the tempest becomes a calm. — At his will, the sea becomes hardened to his footstep, and bears him harmless on its surface. The tree flourishing in full vigor fades into a sapless ruin. The water, drawn from the pure stream, is converted into wine. The bread, scarcely sufficient for the disciples, multiplies itself at his command, the abundant food of famished thousands. Add to these outward demonstrations, a perfect knowledge of the most secret thoughts of all who came before him; — the knowledge of the excellencies of some; — the hypocrisy of others; — the guilelessness of Nathaniel; — the perfidy of Judas; — the faith of the scorned Publican; and the hatred of the proud Pharisee. Add the free unravelment of the master springs, either to evil or good, of every human heart, to the prophetic perception of all that should happen to himself and to the religion that should be established by his death; and in the reception of these testimonies, the Power of Christ on earth will scarcely need a confirmation.

And “*the blessing*,” truly, of the Lord was upon the Egyptian’s house and in the field, in the dominance of the Messiah! — What darkness had overspread the earth! — the preternatural night of Pharaoh,

—"the darkness that might be felt." The Gentile so enwrappt in superstition and idolatry, that the few leading axioms of Truth which tradition had preserved to him, were rendered useless as the object of *national belief*; and chiefly revered as the nucleus of speculative doctrines and ideal impressions to the wise of their generation. God had left none *without* witness; but it was perverted, and the religion of the multitude was, almost to the letter, unmitigated error. The Jew, to whom alone of all the earth, the oracles of God had been specially entrusted, so regardless of the nature of the charge, and the real glory of his pre-eminence, that the Sadducee had risen up in the nation, denying 'angel and spirit,' and renouncing futurity. The Jew—possessing the knowledge of the Truth, and fortified in his belief by such impressive sanctions, and such a long stream of preternatural history—stood in his disregard of God and the false principles of his conduct, almost in an equal state of degradation as the Heathen. He had sacrificed the revelations he had received on the altar of human pride, and required new acts of interference from the Deity to prevent his religion from fading into nothingness. In such a state of the world Christ descended into the human nature to sustain and to preserve it. How beautifully was "the blessing" displayed in his doctrines! what beneficence in his language!—what richness in his promises!—what comprehensiveness in his love! The earth darkened and bewildered received light and safety from his presence. The mind recovered from its torpor. A vivifying principle was implanted in it; and it brought forth fruits in much profusion;

—"some thirty; some sixty, and some an hundred fold." The dominion of Christ was felt in every nation of the ancient world; and wherever it prevailed, the nation was blessed. The deepest stains of irreligion became "white as wool" in the recognition of Christ's Faith, and the acknowledgment of his superintendence. The whole world was alienated from God; and God, through the Atonement of his Son, became reconciled unto the sinner. In the might of his faith, he came forth pure in the sight of God; and in the Confession of Jesus, received a blessing from the Lord.

But though in undisputed command of such boundless authority over the world, Jesus, like Joseph, had no means—that is, consistent with the success of his Mediation—of warding off the malice and animosity of men;—nor of arming himself against the effects of a false accusation. The ruler of the world,—he was yet exposed to the malignity of men. He was still, in the strongest sense that language can give to the term, the slave of human nature;—the captive of the oppression of Egypt; the bond-servant unto death. But to return to Joseph.

Falsehood has prevailed. The Egyptian, angered at his imaginary guilt and presumption has exercised the power, which God has suffered him to exercise, against him. He has bound him fast in "the king's prison;" and casting aside all further care and anxiety about him, has left him to waste his strength in solitude,—hopeless of release;—the victim of a moral death. It is the figure of Christ condemned by Pilate, and consigned to the tomb. The metaphor is easy.—The grave is to the soul, what the prison is

to the body ;—and we pass it over with a single comment. Both equally preserved their power while bound ; the one in the figurative, the other in the actual tomb. The sepulchre of Christ was the real and virtual seal to the full extension of his dominion ;—and in the king's prison in Egypt, the keeper committed all things into Joseph's hand ; and whatsoever was done there “he was the doer of it.”

But *the third year* of Joseph's captivity, like *the third day* of the grave of Christ, having commenced, he rises from the darkness of the dungeon to appear before the throne of Pharaoh. The dreams are interpreted. The decrees of Heaven are made known. The years of plenty, and the years of famine are fully revealed to the king ; and the whole region of Egypt—his last and perfect recompence—is placed under his single and individual control.

The more I read and reflect on the reign of Christ from the period of his resurrection, and the powers bestowed on Joseph from his emancipation out of prison, the more strongly is the idea impressed on me, that it is one of the most wondrous correspondencies of Scripture. “Thou shalt be over my house,”—exclaims Pharaoh—“and *according unto thy word shall all my people be ruled* ; only in the throne will I be greater than thou. See I have set thee over all the land of Egypt. And he made him to ride in the second chariot which he had ; and they cried before him, ‘*Bow the knee* ;’ and he made him ruler *over all the land of Egypt*. And Pharaoh said unto Joseph, I am Pharaoh, and *without thee shall no man lift up his hand or foot in all the land of Egypt*.”* If the

* Gen. xli. 40.

sacrifice of Isaac can be considered typical of Christ. If the High Priest entering into the holiest of holies "once every year, not without blood,"* can be considered typical of Christ,—which St. Paul in a very lengthened and minute argument, has affirmed it to be. If the scape-goat, innocent in its own nature, and laden with the sins of the people, can be received as a type.—In short, unless the existence of signs and emblems in Scripture meet with a denial altogether, I confess I see not how the acts of Joseph under review can be excluded from their number. Christ on his resurrection, having "fulfilled all righteousness," and complied with all the conditions through which the Atonement was to have made effectual, resumes the power and majesty which as God, he had asserted before the creation of the worlds. The second Essence of the Holy Trinity, he receives from the Father that supremacy over the world, of which, in the day of his captivity, he had been, to a certain extent, deprived. Allowing the existence of type and shadow, what can more perfectly express this lordship over the earth, than the rule granted to Joseph on his exaltation in the court of Pharaoh?—"According unto thy word shall all my people be ruled; only in the throne will I be greater than thou. See I have set thee over all the land of Egypt." And passing from this sovereignty to the principle of adoration, in what stronger language could the worship, which at a distant period should be accorded to Christ, be glanced at, than the command of Pharaoh to his subjects: "Bow the knee"—and the assurance to Joseph, "I am Pha-

* Heb. ix. 7.

raoh; and without thee shall no man lift up his hand or foot in all the land of Egypt." It is the very spirit of the reign of Christianity; the very promise which was conferred upon its Founder, and which is tending to a completion,—with that grave and solemn stateliness which invariably has accompanied the movements of Omnipotence,—in all countries of the globe. "God hath highly exalted him"—is St. Paul's testimony on this subject—"and given him a name which is above every name;—that at the name of Jesus, *every knee should bow*, of things in heaven, and things in the earth, and things under the earth;—and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father."* The first rudiments of the Christian Faith confirm that truth as irreversible in the mind of every believer, that, in the paramount supremacy of Jesus, not a soul can be saved except by his Mediation; not a petition ascend to the Father's throne, save by his Intercession; not an act, or intent or gesture take place amongst men, except with his full concurrence:—"without thee, shall not a man lift up his hand or foot in all the land of Egypt."

The destiny of Joseph from this period is unreached by sorrows. It suffers no shadow of reverse. It is unmixed prosperity. His name is established in the house of Pharaoh;—and for ever. The years of plenty roll cheerily over the land; teeming with abundance, and inexhaustible profusion. The granaries of the king were filled with corn, even to overflowing;—the fertility of the earth was bound-

* Phil. ii. 9.

less ; — “it brought forth by handsful.” The rich produce poured in to Joseph from all quarters of the land. It was “as the sand of the sea ; and he left numbering, for it was without number.” But in quick succession appear the fated years of famine. The heavens are closed ; — the earth imbibes no moisture. Parched, and dried up, the grass withers in the blade ; the corn swells not in the ear ; and the fruits shrink and fall without coming to maturity. “The dearth was in all lands. . . . The famine was over all the face of the earth ; and the famine waxed sore in the land of Egypt.” The Egyptians in their extremity become clamorous for food. They throng round the palace of Pharaoh. One cry alone is heard ; — the cry for food to sustain life. The monarch, conscious that all had been done by his delegated ruler that was necessary for their exigencies ; knowing that a full supply had been laid up by the providence of that ruler, replied to the famishing multitudes with the single, iterated injunction, “Go unto Joseph ; what he saith unto you, do.” No sooner do they obey the command and seek him, than their wants are supplied ; corn is meted out to them ; and while the rest of the world, who have not yet known the plenteousness that is in Egypt, are suffering the severest pangs of privation, they rejoice and praise God in the satisfaction of their utmost need.

In like manner, in a religious sense, after the years of plenty of God’s Revelations in Paradise ; — when Adam conversed openly with the word of God ; and received wisdom and truth by direct communication ; — after the years of plenty, spread in the

generations of Seth and his posterity ; — wherein the knowledge of God was preserved, and his race dignified, in the superiority of their faith, by the title of the “ Sons of God.” — After the years of abundance displayed in the early stages of the Jewish Dispensation, when Christ descended on Mount Sinai amid the concourse of the Jewish nation, and Moses, their instructor, spoke with God “ face to face, as a man speaks with his friend : ” — after these æras of prosperity, in which spiritual food was given in such profusion to men, that it might aptly be compared to the most fruitful harvest, in which “ the earth should bring forth by handful,” and grain should be gathered “ as the sand on the shore ” for multitude, — has a grievous dearth of religious knowledge and wisdom prevailed over the countries of the earth. Every nation has suffered and bowed beneath it. Drought, scarcity, and sterility, under the deadening influence of ignorance, credulity, and idolatry, have succeeded the outpouring of the Truth in the years of plenty. “ The famine has waxed sore in all lands, — save only in that, over which *Joseph is the Governor*. There is corn still in Egypt,—in that part of the fallen world, where reigns *the spiritual Joseph* ; — but without its precincts ; without the limits of his acknowledged authority, there are neither granaries nor supplies which of themselves can supply life. Jesus only possesses “ the bread of life ” — and Joseph only, by the will of Pharaoh, could give bread to the Egyptians. God has appointed Christ as the distributor of corn to the souls of the famished. Without his word, the granary is closed. The soul comes to

him ; or it perishes in its privation. God has, so to speak, divested Himself of control over the store-houses of food, by conceding the sole authority to distribute into the hands of his Son. The petition is in vain urged to Himself, which ascends not in the name and the interceding influence of Jesus. He recognizes not the distress of the suppliant, who like the Egyptian clamouring round the palace of Pharaoh, calls on God for relief only in his qualities of Sovereign and Creator. He has provided a remedy ; — one that is ample for the deepest anguish, and most wasting misery. He has provided a Redeemer in the land of famine ; the sole refuge for the afflicted ; — and he exclaims to every clamourer for bread, in token of his own provident mercy to him, and in justification of his denial : “*Go unto Joseph ; — what he saith to you, do.*” The earth, parched, and destitute of spiritual fertility, I have delivered to the governance of Jesus. His dominion over men is absolute. The granaries of life and true knowledge are freely open to you through Him. Go unto Joseph ; what he saith to you, do !

But it must not be lost sight of, that *all* lands were wasted by the prevalence of the famine. The evil was universal. Men subsisted on their own scanty produce for a season ; but it gradually failed. Their bread of life was consumed ; and they sought intelligence from all quarters where food might be procured. Slowly and progressively the knowledge became spread abroad, that in Egypt there was corn. The felt exhaustion of their own supplies prevented them from any delay. Connected or not, with the land of Egypt ; conversant of her customs,

or wholly ignorant and averse from them, they still delayed not to come, when they perceived a hope of remedy in their arrival. The aliens hastened eagerly to the land of Pharaoh; "*all countries came into Egypt to Joseph to buy corn.*" Yes, truly; many Gentile nations came to Christ, and were converted by the ministration of his Apostles in the first years of famine, after the exaltation of Jesus. Others, for a longer period drew upon their own stores, and eked out a scant and miserable existence, until forced by the pressing sense of their own evil case, to come as suppliants to the great store and receive food for their necessities. And many are still to come. They have not yet heard of the plenteousness of Redemption; nor known that God in the desolation of their existence, has been gracious to his servants in the person of Jesus, to the fulfilment of their heart's desire. But the time will reach them, as it has already reached others, when their eyes will be opened, and in the knowledge of the garnered harvest, they will fly to its participation. Like the nations who, at various periods, had been converted from Heathenism, they wait only to be touched with the real sense of want and privation to come unto Joseph, and find food for their craving hunger; and rest for their souls.

Hence it was that Jacob, divided as he was from Joseph by the hatred of his family,—the heads of the tribes of Israel, says at length; "Behold, I have heard that there is corn in Egypt; get you down thither, and buy us from thence; that we may live and not die." * The family of Joseph;—the family

* Gen. xlii. 2.

of Jesus according to the flesh,—the nation of Israel;—was long pressed by the famine before the tidings reached their ears that corn was to be procured in Egypt. They too, in the same manner as the Gentiles, saw the consumption of their stores without the means of replenishment. They suffered under the universal pressure of the infliction; and not until hopeless of succour from their own land, were their thoughts turned to the preternatural fertility of the countries in which Joseph was the Governor. *They suffer still*;—they are still inhabitants of the region of spiritual desolation; and deprived of all the fulness, and richness, and abundance of their own faith;—bereft of all the splendor, and superiority which formerly made Israel “the glory of all lands,”—they exist, the most fearful example in the earth of a nation fallen under the judgment and the severity of God.

The history then of Joseph in regard to Jacob, and the descent of the tribes of Israel into his Government for the sake of corn, is yet in futurity;—it is still unaccomplished;—nor is it for man to seek to withdraw the veil, which God Himself has suspended before the holiest of his counsels. We believe the future from the evidence of the past. The time will doubtless come, when Joseph will make himself fully known unto his brethren, and be acknowledged by them as one of their own kindred;—when he will gather the twelve tribes under the banner of Christianity;—when they shall eat the sacramental bread at his table in token of their reconciliation;—and when that prophecy shall receive its full completion which has declared, that they shall *all* bow down

themselves before him, and make obeisance. The time will come,—we seek not to know its period—when Joseph in the person of Jesus, will again exclaim to all his brethren, “Be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life. He hath sent me before you to preserve you a posterity in the earth; and *to save your lives by a great deliverance.*” * These things will doubtless come to pass at that time, in which it shall please Christ to pardon the sins of the nation, committed against Himself, in the day of his captivity. He will cheer them in the anguish and anxiety of their soul, with which the mental sight of him, whom they had crucified and slain, will inspire and overwhelm them. He will extenuate their sin *then*, as in the day of his own suffering he sought to lessen it in the prayer—“Forgive them, Father, they know not what they do.”—He will exclaim to them in the language of Joseph, “It was not you that sent me hither, but God.” Nor will the exercise of his mercy extend *only* to their forgiveness. He will add favor to his reconciliation. Again will they be gathered together into one relationship and kindred. Honor and wealth will be the recompence of their re-union. Again will Goshen—the choicest pasture of the land of Egypt,—receive and bless them with its fertility. Again will God exclaim to the favored brethren of Joseph, “The land of Egypt is before thee; in the best of the land make thy father and thy brethren to dwell;” and within the precincts of one fold, and under the tutelage of

* Gen. xlv. 5.

one shepherd will they once more be called righteous, —and blessed of the Lord.

There are many lights and shadows in these transactions which have been left untouched. The object has been to throw out the more prominent parts—those which are generally allowed to be typical—into a still bolder relief; and by proving the truth of the greater resemblances to gain by inference the assent of those which seem more subtle and indistinct. I am not sensible, that in any point the boundaries of fair analogy have been overstepped; and I know but one—and that only, because I have read it somewhere as an objection to the figurative application of any acts in the life of Joseph—which may seem to present an obstacle to the theory, as it has been stated. It respects the character attributed to Pharaoh in his relations with Joseph.

There can be no doubt, that, if Joseph in his exaltation from the dungeon to the right hand of Pharaoh, and the unlimited control of his dominions, be a type of Christ, that monarch, by direct consequence must stand to him as the emblem of God the Father. As the giver of the authority which he possessed, and the upholder of its exercise, there seems no equitable avoidance of that consequence. Nor do I think it at all necessary to attempt it. Many characters of Scripture, in their relation to others as types of Christ, without a doubt are invested with that character.—Abraham, in his immolation of Isaac, is an unquestionable representative of God, the Father of the offered Jesus;—*unquestionable*, unless the figurative nature of Isaac be altogether discredited. And Isaac too, in the later years of his

life, when his younger son Jacob assumed his own former position as an emblem of the Messiah, undoubtedly exhibited the properties of the Father in the blessing which he bestowed on his favored son of promise. In both these instances, grant the type, and the higher quality will follow of necessity. Other cases will occur to us, as we advance, of the same tenor, which, in the direct application of those presented, it seems undesirable to forestal;—but which show by an oft multiplied evidence, that God deemed it not derogatory to his Majesty, that the outward action of his own Attributes should, in their conjunction with those of his Son, be represented by men.

But Pharaoh was a Heathen!—True. Still I am not aware that this prevents him from displaying the qualities of certain acts of God in his transactions with Joseph, as the symbol of God's Son. Darius too was a Heathen; but the fact of his religion did not hinder him from representing the Father in his protection, deliverance, and elevation of Daniel. The errors of Pharaoh's faith are not connected with his display of a power over Joseph, *similar in its nature* to that which was exerted by God the Father over Christ. The resemblance consists in the action of a certain principle, which principle in its kind was similar to one that God exercised over his Son;—but in the double action of the principle, there is *no confusion in the nature of the agents*. Joseph's nature was fallen and guilty;—he was born in sin and the child of wrath. Christ was God in Heaven; and born sinless and perfect in his human nature upon earth. There was a wide interval in their

natures ;—but yet this diversity did not hinder Joseph from being the type of man's Redeemer. And what was the difference between God the Father and Pharaoh?—one *in degree*—but *not* one in kind. The acts of the king of Egypt demonstrate him just, upright, compassionate, and generous. That he was a Heathen depended on his birth ; not on himself ;—and in acting up to the Law which he had received, we have no reason to doubt his acceptance with the Almighty. Why then, if just in his generation, should he be incapable of externally representing the acts of the Almighty? Abraham, as we have said, was an unquestionable type of the Father ;—but before called from Haran, he was himself in some sort a Heathen. The worship of God had, in the course of ages, fallen to the lowest standard ; and Abraham, like his forefathers, adored the true God through the medium of idols. But still God favored him, and loved him ; and called him forth from the contagion of his kindred to be the father of the Faithful and the progenitor of the Messiah.

The objection to Pharaoh, would seem to establish a degree of *identity* between the type and the antitype. Nothing can be more erroneous. It is not necessary to the force of a comparison that there should be an *essential similitude* between the things compared ;—but only in the display of some selected property or principle. This fact is recognized in every species of writing amongst us. When Homer compares his heroes to bees—and indeed to brutes and insects in an unceasing variety,—we do not feel any thing degrading in the application. We receive it just in the particular point in which the resemblance consists at

the time of its adaptation ; and forget all the other qualities which are foreign to the design immediately aimed at by the writer. But to revert to Scripture. The scape goat in the Law of Moses is compared to Christ. The identification is perfect. But the mind regards it only in the single fact of its bearing the sins of the nation into the wilderness of life. A second thought of assimilation would amount to blasphemy. Now if objects perfectly dissimilar in their essence can be brought into such close contact without exciting any feelings which shall be derogatory or lowering to the higher Nature;—where is the real objection to the same association in a type? For what in point of fact *is* a type?—Nothing else than a *prophetic comparison*. Take away the fact of foreknowledge, exhibited in a type, and it is reduced at once to a simile. It is simply an illustration of correlative principles. The objects compared are not drawn together in their other properties, by their juxta-position in the external display of one. There is no confusion, nor intermixture. Pharaoh is not God, because in his protection of Joseph, he approaches in its degree the Almighty protection of Christ; any more than the scape goat is Christ, because in his burthen of sin, he exemplifies the Messiah. We may allow the one, and reject the other;—but in the rejection we must place the motive in *the deficiency of the evidence*, not in falsification of the principle. If Abraham, in his sinful nature; and if the scape goat in his irrational nature, may stand out as emblems of the Father and the Son;—there can be I think no valid objection, why Pharaoh, in *his* sinful nature—lower than the one

and infinitely higher than the other—may not exemplify in certain actions the attributes of the Deity.

Whether indeed this mode of discussing the question may reconcile the difficulty, and cause us to receive the mute witness of Pharaoh with less scruple, I am unable to judge ;—but I confess I cannot see in what manner an objection raised against *him* can invalidate the proofs of the prophetic character of Joseph ;—*they* at least must stand on their own merits, without reference to Pharaoh ; or at least, only such reference as unavoidably arises from the truth of Joseph's position. Our object is with *him*. He is our main argument ;—and in the establishment of *his* identity with Christ—the greater question ;—we leave the admittance or exclusion of the lesser to the judgment of the believer.

DIV. 3.

We have brought down the history to a period at which a marked change intervenes in the history of Israel ; and the mode of operation of the antagonist signs of good and evil. Hitherto these principles have been shadowed out in the actions of members of the same family and kindred. They have been displayed in Cain and Abel—the sons of Adam. Ishmael and Isaac—the sons of Abraham. Esau and Jacob—the sons of Isaac. Joseph and his brothers—the sons of Jacob. They have been unfolded to us in the acts of men of the same name ; the same blood ; and the same religion ; but whose

motives and predilections have so divided them from each other, that they have at length settled down into certain degrees of opposition. But at the æra which we have now reached, these lesser shades become lost. They are merged into one grand, uniform, national type; and from the day of their descent into Egypt, the nation of Israel is to be viewed in the light of the people who were "chosen of God." Their position, like that of their forefathers in different periods of their lives, becomes changed. They commence, in their national enrolment, a new external existence; and the genius of their inner character, naturally undergoes a corresponding alteration. They are the representatives of human nature suffering in sin; and by the favor of God emancipated and redeemed.

The object of God is henceforward to give a living example, under the form of a great temporal deliverance, of the means through which the soul is released from the pollution of guilt; and by a series of striking images of man in servitude and bondage; and a succession of spiritual figures of the Messiah, leading him through various trials of faith to freedom and security, to bring conviction to the later ages of the world of the great truth, that the whole process of Redemption was planned and typically followed out, many thousands of years before Christ appeared on the earth. It is this fact, that we desire to substantiate in the future history.

During the life of Joseph, and more than a century after his death, the sons of Jacob lived in the land of Goshen in the greatest happiness and prosperity. God's blessing was upon them; and they increased

and multiplied to such an extent, that the attention of the kingdom was drawn towards them in considerable alarm, lest they should become more powerful than the country which had nourished them. Their wealth also seems to have enlarged in a like proportion, and in every instance to have fully justified the temporal promises which the Lord had bestowed upon their fathers of an unlimited felicity of fortune. But a king at length arose, who was indifferent to the services which Joseph had conferred upon his kingdom in a former age, and who only saw in the nation of Israel a body of men who eventually might shake his own power on the throne. He regarded them as a people of different laws and customs to his own subjects; a people who *might* side with his enemies in any foreign wars or commotion in the kingdom; and whom therefore his crude policy taught him it was expedient to check, rather than, by an equitable government, to keep alive the memory of vast benefit which they had received, as well as the good offices which Joseph had rendered. Under this monarch, and his successors, the nation became so grievously burthened, and afflicted, that Egypt has ever since been emphatically chartered by common consent—as “the land of bondage.” It is difficult to conceive a more oppressive and disgraceful tyranny—exercised over a people harmless, peaceful and unwarlike to a most extraordinary degree—than that under which the shepherds of Goshen so long and so uninterruptedly groaned. Their children condemned to death as soon as they were born. His own subjects charged with the execution of the decree. Compelled to labor “in mortar and brick and in all manner of

service in the field.”* Compelled to labor under every disadvantage which their oppressors could devise. Compelled to work with rigor, joined to the indignity of stripes and contumely from their task-masters; their sojourn in Egypt was truly a state of bondage. But wherefore this bondage? How is it consistent with the action of God’s promises?

There can be no question that the first descent of Israel into Egypt was the greatest blessing which could have befallen them. Their lives were preserved; their goods were retained; and honor, wealth, happiness, and protection, the immediate fruits of God’s munificence through Pharaoh. Never was temporal promise more splendidly fulfilled—nor more manifestly—than in the reunion of Joseph with Israel and his brethren. And in addition to the mere enjoyment, these excellencies were avowedly given as a recompence for the fidelity of the Patriarchs in circumstances of great trial; they were an earnest that the nation, as it enlarged into its thousands and hundreds of thousands should be as prosperous and as blessed, as when comprised within the few representatives of a single family; and the fact meets us, under these ideas, with a degree of surprise, that *the whole of their posterity*,—the greatest as the least; the most faithful and the most negligent of God—should in so few generations be ground down, and as it were lost, in so abject a state of servitude. And continuing the thought into the design intended to be effected by this abode in Egypt, the astonishment is increased. God, as we know, had destined the Messiah—the chosen seed—to proceed from the

* Exod. i. 14.

descendants of Abraham and Jacob ; and it was conceived necessary to this end,—for the future conviction of this truth to the world—that the race from whom he was to spring, should be preserved as a distinct and separate nation ; that they should not intermix with those who were not of the kindred of Abraham. It was necessary, that they should not desecrate their high calling by commerce with idolaters, nor a participation in their customs. Canaan was divided into an almost endless variety of petty governments and contending tribes ; and it would have been impossible, without a continued miracle, to have preserved Israel untainted by a residence among them.

But Egypt was just the land in which they could live distinct as a nation, and yet freely possess every advantage it was blessed with. Their occupation as shepherds, of itself drew a broad line of separation between the inhabitants of that country and themselves ; the extreme superstition and idolatry of the Egyptians, which rendered scarcely any object in nature incapable of deification, made that line more wide and impassable ;—while the favor of God so overruled the strongest prejudices of Pharaoh's subjects, that they held the descendants of their revered Joseph in the kindest affection. Wherefore then their bondage ? Doubtless for their sins. Doubtless, as in subsequent ages, they “forgot God,” and followed the false dictates of their own imaginations. For a while the Lord bore with their ingratitude ; he retained his own favor to them ; and the rulers of Egypt in consequence felt no desire to molest them. A king however at length arose who “knew not

Joseph," and from that day they dated their adversity. The promises of God became void ; but I cannot think that he could have suffered his own purposes to change, and the Heathen ruler to have had such power over his chosen, unless the sinfulness of the people had provoked his anger into judgment. Living in a state of so much security and plenteousness they grow strong and wealthy ; every design prospered ; and every design throve. Their good fortune became too much for their moral strength ; and led their minds too far from God, and too closely to their own selves. They forgot the causes of God's peculiar graciousness towards them ; and, given to their own pleasures, neglected the means of securing it. They were virtually both thankless and irreligious.

We cannot say, that this was the exact process by which they erred ; nor indeed is it of any consequence that we should. We can only judge of what is probable, by the *general laws* of human nature ; and it is sufficient to know, that they *must* have erred, and incurred God's indignation, without detailing the several steps by which that result was attained.

We judge then that God gave them up, to a certain extent and for a certain time, to a reprobate mind ; and brought them back again unto himself by affliction and tribulation. Pharaoh oppressed them grievously. His officers, under his instructions, were without mercy. Their dream of joy was over, and they felt the wretchedness of men who are abandoned by their God. This was their trial ; and under this idea we perceive the full force of those passages of

Scripture which designate the bondage in Egypt, as the constant emblem of the moral servitude of the soul under the dominion of sin. The parallel in truth is most striking. Egypt, like Eden, was to Israel at their first descent to it a land of happiness—a Paradise. Their minds were closely knit to God. They were under his assured protection. They were the only recipients of the true faith in the world ; and like Adam, they had but to keep firm to their allegiance, to enjoy in its full breadth the glory of God's Providence. But like Adam (for the parallel should be strictly preserved throughout) they trusted to their own strength ; relied on a wisdom that was not of God ;—broke the unity of their will ; and fell under his alienation. The character of Egypt, as of the earth, instantly changed. Pharaoh, the lord of the land, held them in instant bondage. They were reduced to servitude ;—the slaves of his worst commands ; and found neither rest, nor consolation under his tyranny. In like manner had Satan tyrannized over the earth. Mankind had become his bond-servants. The favor of the Deity had been forfeited ; and man, like oppressed Israel, in sorrows and afflictions, rested only in a future, though assured hope of deliverance.

Taking it under this emblematic view of the soul under sin, the oppressions suffered by the children of Israel are a perfect and most expressive counterpart. The very nature of their burthens ;—the extreme degradation into which they had sunk from a state of the most exalted prosperity, finds a forcible and beautiful resemblance to the bondage of the soul. The lord of that country knew they had no

present protector ;—knew that there was no appeal from his decrees ; and he imposed tasks and laws on them by degrees, which he hoped and intended should be their utter ruin and destruction.

But the soul, though often left, has never been wholly abandoned by God. The cry of Israel ascended up to Heaven, and in the bitterness of their sorrow was listened to and accepted. The time arrived, when to Egypt, as to the earth, the Deliverer was at hand ; and the soul emancipated from its slavery, stood again in its native strength.

It will be observed, that we take Moses, in the usual acceptation of the Church, as a type of Christ. In many of his acts there are most striking similitudes ; although, of course, as in the lives of the instances we have already enquired into, reservations must be made in different portions of his career, the deeds of which are wholly his own. I conceive his full and complete resemblance to Jesus, as man's Mediator and Redeemer, to commence with his ambassage to the Court of Pharaoh. Some few points are discoverable, in which the idea may be borne out at a former period. In his exposure on the Nile in infancy, and the imminent danger he ran of losing his life from the persecution of Pharaoh, we may imagine him to have typified the risks which the infant Jesus incurred from the tyranny of Herod. In his long residence, as a shepherd, amid the peaceful pastures of Midian, preparatory to his mission as the delegate of God ; we may liken him, without any very far fetched analogy, to Jesus, preparing himself for the ministry of his high office in the quietude and retirement of Nazareth. The

comparison might be drawn in a few other powers of his early life ; but as he might seem to possess them in common with other persons in Scripture, it seems preferable to deduce it *chiefly* from his appearance in the hall of Pharaoh.

What can be more beautiful than this appearance ! In more youthful times, when nursed in luxury ; the adopted son of the king's daughter ; the favorite of the palace, and the honored of the nobles, the name of Moses was known to the whole nation ; and the multitudes bowed the neck before him as they would have bent before the king's son. He was surrounded by all the barbaric pomp of Eastern splendor. Guards escorted him when he moved from the palace. Obsequiousness marked his progress as towards one of the princes of the kingdom. He passed on as one known of all ; and whose will, as the favored of the great monarch, was his only law in the eyes of men.

But as years advanced and brought judgment and discretion with them, he had of his own will renounced these advantages ; he had chosen "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ, greater riches than the treasures of Egypt."* And now on his return to his ancient home and city, he came as one whose very name had been long forgotten. Forty years had passed away ; and with them every trace of his former greatness, and superiority. No homage now awaited him. A man of calm and solemn aspect, the weight of eighty winters on his brow, dressed in the simple garb of a shepherd, passes through the city. His brother —

* Heb. xi. 24.

Aaron — still more aged than himself, clad in the same humble apparel, accompanies him. They enter the palace, and stand in the open hall of audience, which, as in Eastern climes at the present day, was free of ingress to the poorest as to the highest of the land. They are not singled out on their first entrance; but stand perhaps amid the throng of courtiers and suppliants, until in regular course, they attract the notice of the monarch. What in the world's eye and in the world's judgment of less greatness and sublimity? Like Jesus, Moses divested himself of his ancient grandeur, and came with no power, but that inward consciousness of strength which was derived from God. His own people were in bondage, and he *came into the land of bondage* to lead them forth from the empire which had so long and so mercilessly enthralled them. He was opposed by their oppressor. Human means — the weapons of earthly power were put forth against him; — he resisted by miracle, and the arms of *spiritual* warfare; and in all — from his first appearance in the land, until his final departure, even as did Jesus, he prevailed and conquered.

Now with this key in our minds, the monarch of the land — whose will was his law; who had subjected both *the minds and the persons* of his subjects; who refused alike to acknowledge the Lord, and to suffer *His own* people to offer worship unto him, finds a ready and unavoidable adaptation to the "Prince of this world" at once the opposer and the vanquished of Jesus. "Who is the Lord, that I should obey his voice?" — We see the consistency of the question with the inward character which

has been attributed to him ; and the assertion of *an opposed dominion* gives a fulness and completeness to his subsequent acts, which wondrously preserves the spiritual unity of the two persons. In the evil hardness of his heart, the despotic Pharaoh, — the king of the land of bondage — is the type and the figure of the Prince of darkness.

But there is a third party to whom we must again advert in these transactions, both to preserve the consistency of our views and to fill up the scene. The children of Israel : — how did *they* receive the message of Moses, and the promises of deliverance which his embassy held out to them? As in the case of Israel, in subsequent times, their deliverance was not immediate. They received the promise gladly and with eagerness. “The people believed : and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.”* Joy was in their hearts and thankfulness on their lips. They believed and they exulted. But the promise was delayed. The blessing *came not in the guise and form in which they expected it*. Their burthens for the moment were increased. They despaired of the deliverance they sought from the *type* of Christ, as Israel despaired of receiving it from *Christ himself*; and like the Jews, they hailed his presence with murmurs, and loaded him with reproaches. “And they met Moses and Aaron in the way, as they came forth from Pharaoh ; and they said unto them ; The Lord look upon you and judge ; because ye have made our savour to be ab-

* Exod. iv. 31.

horred in the eyes of Pharaoh, and in the eyes of his servants ; to put a sword in their hand to slay us.”* They beset their Deliverer with upbraidings, even while he was labouring with his whole soul to effect their rescue ; — even “ in the way ” from which he came forth from contending in their behalf with the violence of their imperious ruler. Moses in vain attempted to stem the torrent of their indignation. In vain he repeated the abundant promises of blessing and deliverance which the Lord had revealed to him ; in vain he endeavoured to raise their drooping hopes by the gloriousness of that Being, who—“ the angel of the Covenant ”—had constituted himself their visible protector. “ They hearkened not unto him for anguish of spirit, and for cruel bondage.”

The embassy of Moses to Pharaoh was wholly fruitless. The king’s wrath was increased against Israel. The demands of the future Deliverer were indignantly refused ; and the refusal led to the infliction of the plagues upon Egypt. They were the successive blows, which rising above each other in force, ended at length, as in the corresponding judgments of our Saviour, in the total overthrow of the Power who opposed him. It would be scarcely consistent with the design we have in view to go through the detail of each ; nor, from our imperfect knowledge of the particular objects aimed at by each judgment, would the attempt hold out sufficient hopes of being profitable to induce us to entertain it. I say, “ our imperfect knowledge,” since I think it is clear from the tendency of some few of the plagues, of which we can see the design, that each

* Exod. v. 20.

either struck at some particular superstition, or bore some direct and expressive allusion to the religious state of the Egyptians at that æra. I cannot think it a sufficient answer, that they were just so many plagues which afflicted the subjects of Pharaoh, and that they are only to be regarded in the light of their severity;—nor can I think that they were so arbitrary in their character, that any other judgments would in the sight of Israel, and in the mind of the Egyptians, have had precisely a similar effect with those under which they actually suffered. The knowledge we have of some very few among them, points with so distinct a reference to certain defined objects, that it is impossible to confound these with any fortuitous or arbitrary inflictions;—while at the same time the knowledge of these gives a most powerful inference to the opinion, that *all* were equally designed for a specific purpose, although the mind reaches not at present—nor perhaps ever will—to a perfect development. As a system we know in reality extremely little of the very early superstitions and antiquities of Egypt. We know that the worship which they gave to natural objects was almost unbounded; but as we have before intimated, while this apparently undistinguishing and universal consecration of external things was imposed on the belief of the community, the priesthood and more learned classes possessed a more scarce and limited scale of idols, and shadowed forth from these mysteries and rites of faith, which were *never* named without the pale of the initiated. Unless therefore we could learn, not only the outward substance of their worship, but also the inner and higher mysteries

which were adopted by the learned, it seems clear to me, that we could never adequately interpret each plague that was inflicted ; since it is but natural to suppose that *these* were attached equally with the objects which were deified by the multitude. If the opinion is right, that particular evils in their worship were struck at by the plagues, the attempt is almost hopeless which seeks to explain those things which were *mysteries* even in the age in which they were inflicted ; although the idea that such *was* the design, gives to all practical and useful purposes everything that we can reasonably desire as a motive to our praise of God's greatness ; the exemplification of God's power ; and His wrath upon idolatry and ungodliness.

But, as we have said, there are some few of the plagues, which, more plain and obvious than the rest, are within our reach so partially to explain, as to give a lead to the mind in its reception of the rest. I would name, for instance, the first that was denounced ;—the conversion of the Nile and all the waters of Egypt into blood. The affection of the people for the Nile was most extravagant. Never perhaps did a nation worship any object with more fervent and sincere devotion, than the Egyptians their revered river. Such a hold indeed has this predilection had on the mind of the nation,—not only in their heathen state ;—but so wondrously has the feeling descended from age to age, that in every state,—long after such gross and open idolatry had passed away,—have they given themselves up to a reverence of the sacred stream and practised rites in its waters even now, at their periodical increase,

which are directly averse to the spirit and to the other ordinances of their Faith. We can readily therefore *in part* see the object of the judgment which turned their venerated and blessed river into blood ;—which above all things in existence was held in the greatest loathing and abhorrence by the Egyptians ;—and we can also see the powerful effect which such an expressive miracle would have on the Israelites (to whom water was *always* a sacred emblem of divine Truth) in inculcating with God's supremacy a warning, that they should not themselves idolize their streams in the land of promise ; nor turn the outward emblem into the substance of their adoration.

Thus also, — and perhaps more strongly, — can we perceive the object of the plague of thick darkness over the land, which would convey, both to Egypt and to Israel, an obvious and impressive mystic meaning ; — to the one, the darkness of their souls in trusting to Deities and Powers which could not profit them in the time of their greatest need : — to the other, the *judicial darkness* which God inflicted on the minds of those who had resisted his will, and persecuted his chosen. And in this point, there is still a further inference. It has its correspondence as an emblem, in the mystic darkness which overspread Judea at the Crucifixion ; — the figurative character of which is, I believe, acknowledged by all Christians. And it has perhaps its full completion (though it is written in some degree of uncertainty) in the spiritual darkness which overspread the world during the *three days* in which Christ remained in the tomb. The world lay in darkness ;

and those only had light, who, the true Israel of God, believed in his Son. "And Moses stretched forth his hand towards heaven; and there was a thick darkness in all the land of Egypt *three days*. They saw not one another, neither rose any from his place for *three days*; but all the children of Israel" — the true Israel, who had faith in Christ — "had *light* in their dwellings." *

The ulterior design of this plague strikes me forcibly, I confess, under this view, and the notion is greatly strengthened by the reference to Christ in one, which cannot be mistaken, — the slaughter of the first-born; — and it seems, not only far from improbable, but highly consistent, if one is fulfilled so palpably in the person of Jesus, that others should also terminate in the same object. Christ is the ultimate aim of all revelation; — of all Scripture; — of every mystery in Scripture; and the interpretation cannot be safe which, either by direct reference or by implication, does not centre in his attributes or person. In the destruction however of the first-born for the sins of the land, and the release from servitude, of which, *through their faith in God*, that judgment was productive to the people, the application is absolute. The institution of the Passover, in token that the believers in Christ should be preserved by *the sprinkling of blood*, while the rebels against his will should be afflicted and overwhelmed, forbids any choice in its acceptance; while the singular rites and ceremonies with which the symbol Lamb was slain shows, that all things connected with that judgment, even down to the very minutest

* Exod. x. 22.

points were arranged with care by the prescience of the Almighty, and possessed each a special intent which, in an after age, was destined to receive a full accomplishment. It must be almost impossible, we should think, even for the most prejudiced and zealous Jew, to ponder these things; to join them with the multitudinous rites which bore an impress of the same design, and tended to the same end, with which his religious law abounded, and not feel that the substance of his faith was the hope and belief of a future Passover, and Redeemer of his nation.

But the judgment given; — the first-born slain in wrath to the Egyptians; — the lamb slain in mercy to God's people; — the children of Israel rose up and hastened their departure. "Rise up; and get you forth from among my people," — is the voice of Pharaoh — "both ye and the children of Israel; and go serve the Lord, as ye have said." The hated land is speedily placed behind them. The Passover had been slain, and they were at once *freed from their soul's slavery*. They stood again in their native strength, as when their forefathers had first made their dwelling in the land; and, the favored again of God, went on their way rejoicing. But how did they go? — Left to their own guidance? No, truly; They were once more the true servants of the living God, and they journeyed under his protection. "The Lord went before them by day in a pillar of a cloud; and by night in a pillar of fire, to give them light; to go by day and by night."* Light to guide them in darkness; — a thick cloud by day to sepa-

* Exod. xiii. 21.

rate them from the land of the inhabitants of sin ! What an emblem is this ! Christ leading them from their evil state, and at the same time confounding the devices of their enemies ; which, checked and restrained for a time, will ever yet break forth again and rebel. They knew not the way. Emancipated from sin and evil, they would have wandered and have been lost without a guide. They would have been entangled in the land ; and again have become subject to Pharaoh and his evil hosts. But they wandered not. They were not left in ignorance of the right way. The Soul redeemed was not abandoned to itself ; — for CHRIST who had delivered, was still their guide and their protector, — the cloud by day and the pillar of fire by night.*

Israel then, — the soul — under the guidance of Christ, to what point is it first led ? Whither but to the Red Sea — to spiritual *baptism* in its waters ? “ I would not that ye should be ignorant, that all our

* It may seem perhaps at first sight, that some confusion exists in the adaptation of Moses as a type of Christ, and the introduction of Christ himself Personally under the emblem of the pillar of fire. In point of fact however, there is none. Christ is the *real agent* ; — God protecting the Jewish nation. Moses is Christ under a figurative character ; showing forth, in an inner representation, things which should come to pass in a future and distant age. While therefore Christ was *the actual Deity* to the people, he might still shadow forth a chain of correspondencies under *the apparent guidance* of Moses, without intermixture of metaphor or confusion. It is only, at the most, attributing to a *person*, those qualities which were at the same moment, attributed to an *animal*. Christ led the children of Israel *personally* ; — and yet the *Paschal Lamb* was at the same time a type of his death. And thus Moses was the emblem of the Mediator, even while Christ himself superintended the Deliverance of the Jews.

fathers were under the cloud and all passed through the sea ; and were all *baptized* unto Moses in the cloud and in the sea." The soul emancipated from Satan by the death of the Lamb, is baptized unto Christ. That is the first point of the Christian's career. In his natural and unregenerate state he is fallen from righteousness. He is the child of God's wrath ; and subject to all the penalties of sin unredeemed. But Christ by his death having redeemed him from the curse, " being made a curse " * for him, he is led to the waters of baptism, the initiatory rite of his obedience unto the Faith. The waters are divided, and the soul, like Israel, passes through the midst of them. They are " a wall unto them on their right hand and on their left." † *A wall!* — a support — a stay ; — an impenetrable barrier which no power can break through to the detriment of God's people. Not that evil will not follow nor pursue. Pharaoh with his chariots and his horsemen will rise up against the soul, and still seek to overwhelm it. Baptism, if reliant on the pillar and the cloud, will save from injury and death ; — but not from persecution. The waters will return to their strength, and overthrow the oppressors. They will perish ; they will sink " like lead in the mighty waters." — They will be cast on the mystic shore, wrecked and utterly destroyed ; there shall remain " not so much as one of them." But think not, Christian soul, that they will not pursue, nor seek thy destruction ! Think not that thou canst be *assured* from their persecution ; — and far above all — think not, — no, not by the most passing and se-

* Gal. iii. 13.

† Exod. xiv. 22.

cret thought, that thou canst escape, save by the imputed merits of *Christ*, and Christ alone — the wall of waters on the right hand and on the left!

Evil *then* shall not come nigh thee. The inhabitants of Egypt shall then melt away.—Triumphant in Christ, thou wilt stand, like Israel in the sea, Redeemed; Sanctified, and Delivered. “Fear and great dread shall fall upon your enemies;—by the greatness of thine arm, shall they be as still as a stone; till thy people pass over, O Lord;—till the people pass over which thou hast purchased. Thou shalt bring them in, and plant them in the mountain of thine inheritance; in the place, O Lord, which thou hast made for thee to dwell in; in the Sanctuary, O Lord, which thy hands have established.”*

Israel then has passed safely through the waters; but *life*, typified by the wilderness is still before them; it lies interposed between their deliverance from Egypt—the fallen nature,—and Canaan—the inheritance of heaven; and emerging from baptism into life,—rendered holy and acceptable in the sight of their Creator, they prepared to advance under the protecting shadow of Jesus. The land of promise is far distant from them; and they must endure great severity of probation; because it must now be demonstrated in their outward conduct, that they have a due sense, and are not unworthy of the favor which has been extended to them. They have now every advantage, which can in reason be expected. The visible arm of God, which has so lately been stretched over them, is still their protection. The emblems of the Deity, in the sight of all the camp, are at once

* Exod. xv. 16.

their surety and their guidance. Christ's promises are unbounded ; and with songs of united thanksgiving and triumph, they enter their mystic course through the wilderness of Sinai.

We have hitherto viewed them in the single relation of men fallen, like Adam, into sin ;—called from their state of thralldom by the Deity ; and obeying (—like every soul under the pressing conviction and reality of sin)—obeying the divine voice with cheerfulness and alacrity. But a new and more brilliant light now breaks in upon us. Figures *now* of human nature in its *redeemed state*, their minutest actions become important ; and take, in a more especial manner, that form and semblance, which distinguish them from the actions of any other nation which has existed on the earth. Their wanderings ;—their deeds ;—their ceremonies ;—their depressions ;—their triumphs, become alike invested with a grave and sacred character ;—the true and spiritual meaning of which may be said to belong, less to themselves, than to the future ages of Christianity. As records of the future, taken in the prophetic sense and cypher, in which we affirm that they have been written, nothing can be more brilliant. The typical, like the real progress of the Christian increases, in the language of St. Paul, more and more unto a perfect day. As records of the past—as a nation's history ;—nothing in many of the lesser transactions can be more meaningless or un instructive. The man loses both the spirit and the sense of Scripture who neglects the adaptation.

What great profit or instruction, for instance, taken simply in the outward sense, can we glean

from the first recorded fact after their entrance into the wilderness? Israel, we read, went three days' journey into the wilderness, and found no water. "And when they came to Marah, they could not drink of the waters, for they were bitter. And the people murmured against Moses, saying, what shall we drink? And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet." * Now taken in the outward sense, it will amount to this;—that the people murmured at the bitterness of the water, and God wrought a miracle to satisfy their murmurings. It resolves itself into the mere fact, and an additional evidence, that miracles were wrought in their favor in the wilderness. The profit and the instruction in this case seem to consist chiefly in the general proof of God's power and beneficence. But read it in what we believe its esoteric sense. Israel had just entered by baptism into the wilderness of life. That symbol completed, God designed, on their first entrance, to shadow forth by another figure, that though saved from bondage through *the waters*, they could yet neither proceed nor even exist, without an entire faith and reliance on Himself. And this truth he displayed by a most significant emblem;—(significant to themselves, as well as to us, who behold their deeds in their full tendencies)—even by the same emblem which had just ministered to their preservation. Water had just saved them from Pharaoh; and by water he demonstrated the required faith in his future power. It will again be recollected, that in Scripture, water is the recognized

* Exod. xv. 23.

symbol of truth. Israel then journeys three days in the wilderness without water. They at length reach a spring;—but they cannot drink, for it is bitter. It is the figure of *religion without Christ*;—religion which has the form and ceremony, but not the sweetness and salubrity of Truth. Moses prays to God, and God shews him a certain tree—of which, if a branch be cast in the waters will become sweet. *The branch!*—the tree of life;—the budding rod which confirmed Aaron in the priesthood;—“*the righteous branch.*”^{*}—The easily recognized Scriptural emblem of Christ;—which cast in and mingled with *the waters of religion*, will render them sweet and refreshing to the multitudes.

This truth is very clearly indicated in the subsequent verse; for after the tree was cast in, we read;—that, “there”—at Marah—“he made for them a statute and an ordinance, and there *he proved them*, and said, “If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians;—*for I am the Lord that healeth thee.*” It will be observed, that the whole of the exhortation is strictly dependent on the miracle which has just been performed; and that without it, the covenant would lose half its force and application;—“*there he proved them.*” The expression also by which the sentence is closed, “for I am the Lord that *healeth thee,*” is most manifestly an allusion to their spiritual state, and the emblematic character of the miracle;

^{*} Jer. xxiii. 5.

—demonstrating by it, that, if obedient and faithful to his Law, and the hope of Redemption by the Messiah,—“the promised seed”—He would *heal the evil of their souls* as powerfully and as surely as he had just healed the bitterness of the waters.

I would fain, in this place, add one word of caution on the mode in which many transactions are related in Scripture; as it may frequently happen that events, involving the most weighty and important principles may be narrated, to all appearance, so incidentally, that we may pass them by with a transient glance, when in point of fact, they merit our most patient investigation. We should take it with us as a rule, that where *all* is transmitted by inspiration, *nothing* can be unimportant; and *that* truth will rise upon us with increased force, that in seemingly the most trivial things inferences of the deepest moment are capable of being deduced. Thus in the case which we have more immediately in our mind, the waters are bitter;—a branch is thrown in, and they become sweet. An exhortation founded upon this event follows, comprized in a single sentence; and the history proceeds to other subjects. But this was probably done in reality with much *ceremony*. The thousands of Israel were probably collected in a dense mass around the waters. Thousands perhaps had in succession tasted them;—distrustful, in the excess of their thirst of the evil report of those who had preceded them,—and had proved their bitterness. Their murmurs gradually rose to a head, and spread through the vast multitudes. Much *time* also had probably been consumed in these things. Moses at length, it is reasonable

to suppose, seeing no natural remedy at hand for allaying the sufferings of the people, prayed earnestly to the Lord. He stood over the spring. Receiving the answer in spirit, he gathered the bough from the tree. Doubtless with much *solemnity*; doubtless with prayer and thanksgiving; doubtless with such accompanying action as should convince the people, even to their farthest extremity, that what he did was by the will, direction, and command of God. There can, I think, be no question, but that it was cast into the waters with great ceremony; and *so* done, that not only the exhortation should have a more potent and permanent influence on the mind;—but that all should feel that it was no ordinary act, but one which possessed in itself, and which was to be *received* as possessing, a great and lasting typical importance. Unless we bear with us,—at least *the probability* of such things accompanying the recorded deeds of Scripture, however briefly written, I cannot but think, we run a great hazard of losing a large portion of their intent and of their *dignity*.

The next instance of God's exerted Providence over Israel in the desert is one, which from a clearness in its own nature, and from the mode in which it has been interpreted in various parts of Scripture, requires little more than an allusion, in order to its being received. It is the falling of manna amid the tents of Israel. The first instance, as we have seen, was given to demonstrate, that religion would be bitter and unprofitable, unless Christ were the strength and substance of it. The next, was to exhibit by a lively and continual sign, that Christ, *so received* in the soul, would be *the food* of life, as *the*

water of life to the famishing multitudes. The former miracle had been insufficient for the thorough conviction of the stubborn generation whom Christ now guided through the wilderness. The congregation murmured against Moses and Aaron, and the children of Israel said unto them: "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and did eat bread to the full; for ye have brought us forth into this wilderness to kill this whole assembly with hunger."* The whole people murmured; and in their impatience, longed for Egyptian slavery in preference to the difficulties which they fancied they saw before them. Moses again prayed unto the Lord, and by the direction of Christ, promised that in the morning there should be abundance of bread. "And when the dew that lay round about the host was gone up, there lay upon the face of the wilderness a small round thing, as small as the hoar frost upon the ground." This was the manna. The "angels' food," as it has been termed by the Psalmist, in an evident allusion to its figurative sense;—the type of the "bread of life;"—the nourishment given to the soul by its reception of Jesus.

But the murmuring of Israel in this instance was in one respect eminently remarkable. They murmured against *both* Aaron and Moses. Now the two brothers, like Ishmael and Isaac;—Esau and Jacob;—are figures of the two dispensations. Aaron the elder,—the High Priest of the Law; and Moses the younger,—of the Gospel. The children of Israel murmured against *both*; and are figures of the

* Exod. xvi. 3.

natural mind revolting against either system of religion; longing and yearning after the things of earth—the flesh-pots of Egypt—of which formerly they had eaten to the full. What however was the manna, which God gave in mercy to his people? In truth we scarcely know a more clear, full and expressive emblem of the religion of Christ, than is conveyed to us in the falling of manna in *life*—in the wilderness. Man—human nature—required sustenance, even after the time when by baptism he had been enlisted under Christ's banner. He thirsted at Marah: and he now hungered at Zin. The *soul* hungered and *Christ* descended. And how?—in that perfect equality, which though often shadowed forth by theory in life, can never be fully shown, save in religion. They gathered the manna. "And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little, had no lack; they gathered every man according to his eating." The meanest were not overlooked, and the noblest were not distinguished; ranks were totally abolished; all hungered; all felt destitution; but all were satisfied, and by the self-same means. The prince—the proud head of a tribe;—the serf—the meanest amongst his lord's tents; each gathered the manna in the wilderness. Each tasted the same food; each derived the same pleasure from the taste; and neither in the gathering could be distinguished from the other. Image forth to the mind the hundreds of thousands of Israel. They differ alike in external and intellectual powers. Thy differ in age; in station; in strength; in mind; in knowledge; in acquirements. No one strictly

speaking, like the leaves of a tree, is like his fellow ;—and yet there is one food to all ; “ they did *all* eat the same spiritual meat.” They all gathered the manna ; “ and he that gathered much had nothing over ; and he that gathered little, had no lack.” The wise ;—the strong ;—the men eminent in piety, might, like the Pharisees in our Saviour’s time, consider themselves entitled to more than the slave ; the ignorant ; and the foolish ; but the one had nothing over—for Christ, not his own strength, was his merit ; the other had no lack, for gathered in faith, *Christ* was his sufficiency.

Where in Scripture will you look for a more palpable representation of the arrangements made by Christ for a fallen and lost world ? Where will you seek for an emblem (if this be not one) of Christ, the Saviour of human nature. The symbol of the *one mode of Salvation* ;—the mode, which has existed from Adam, in visible operation, through one faith and one baptism ; which has alike existed for the throned monarch and the wretched outcast ;—for the wise and for the ignorant ; for the most exalted and the most humble ;—which has proclaimed to the world, that as Christ died equally for all ; and as he has diffused the knowledge of the truth for all, that every man may gather in him the true sustenance of the soul ; and that none *refusing* to gather, can escape his indignation at the judgment. “ Take an omer”—saith God to Moses—“ and lay it up before the Lord, to be kept”—(as a *perpetual testimony* of his Truth)—“ to be kept for your generations.”

The preparatory types,—those which brought the mind into a state of submissive faith upon a Re-

deemer,—have now been set forth. The bitter water has been sweetened;—manna, the bread of life has been freely given to God's congregation. The Rock too "which was Christ"—has been struck in Horeb, and poured forth its living streams for the refreshment of the people. Their mystic senses have been made plain to them; and the mind of Israel is in that state which admits of the more open manifestation of God in the descent of Mount Sinai.

What noble thoughts arise to the soul in its reflections on the Mount of God, and the great disclosures which were there accomplished! What thoughts of *correspondence*! Moses resident with God for forty days;—the *giver of the Law*. Elijah fasting forty days;—the *restorer of the Law*. Christ's forty days of abstinence in the wilderness;—the *true substance of the Law*! What thoughts of *grandeur* in the mode of this Revelation! "Go unto the people and sanctify them . . . and thou shalt set bounds unto the people round about, saying unto them, Take heed to yourselves, that ye go not up into the Mount, or touch the border of it; whosoever toucheth the Mount shall surely be put to death. And it came to pass on the third day, that there were thunderings and lightnings and a thick cloud upon the Mount; and the voice of the trumpet exceeding loud, so that all the people that was in the camp trembled. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole Mount quaked greatly."* "And all the people saw the thunderings and the lightnings, and

* Exod. xix. 10.

the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed and stood afar off. And they said unto Moses, *Speak thou with us, and we will hear;* but let not God speak with us, lest we die. And Moses said unto the people, *Fear not; for God is come to prove you,* and that his fear may be before your faces, that ye sin not. And the people stood afar off; and *Moses drew near unto the thick darkness, where God was.*"*

What a sublime, and how awful an image doth this passage present to the mind; how splendidly is that principle of the Law set forth; "*Our God is a consuming fire.*" Conceive the Mount; — its top shrouded in clouds and thick darkness, — like the secret counsels of the Almighty hidden from the sight of men. Conceive its terrific thunderings; — the lightnings in quick and repeated strokes flashing fiercely through the darkness. The angels, the ministers and attendants on the Divine Majesty, veiled from sight, but heard in loud and continued warnings to the people — sounding over the mountain desert like the voice of a trumpet. And conceive the people prostrate at a distance around the camp — trembling in mute and ill-defined fear and terror. They feel the presence of Deity; the presence of that God, in whose hand is their whole destiny; — not an eye is raised; not a thought conceived apart from the scene; they bow like sinners at the future judgment in trembling expectation of the fiat of their judge. Let the mind take in these things; and join with them the figure of the aged Moses. He proceeds slowly from the midst of the

* Exod. xx. 18.

multitudes. He is their angel and their *Mediator*. He proceeds slowly onwards under the protecting Power of the Deity. He passes the barrier, *which none of the people can pass, and live*. He is separated from the nation by that barrier, like Christ from the outward world in the tomb of Joseph. He solemnly ascends the Mount to intercede for the people ; to receive the Law which shall be binding on their posterity ; and like Christ, at the ascension, the cloud receives him out of their sight. What illustration could be more beautiful, and at the same time more august, of the *consuming* terrors of the Law than that, which this narrative of Moses shadows out to us ? Where shall we seek one which more vividly portrays the lost state in which mankind would have existed, if left to themselves, without Intercessor and Mediator ? God would be enveloped in darkness. His attributes and counsels would be unknown. He would be impenetrable to the sight ; while his presence would be only displayed in thunders and lightnings—the evidences of his power, and of his wrath. He would be *unapproachable*—for “a barrier” would stand between his presence and human nature, which with man’s utmost efforts, he would be incapable of surpassing. Sin has separated them from the Deity ; — sin has alienated them from his favor ; and wrath and judgment remain as their only portion.

But let the Mediator intervene. Let the shepherd Moses—the leader of God’s strayed flock come forth from the congregation. Let him come, partaker, like Christ, of their nature, but far removed above them in holiness and purity. Let him pass

the barrier, which separates human nature from God ; and ascend into his presence to intercede for the fallen ; and the terror subsides into awe ; the trembling into reverence ; and the tables of the Covenant are brought down even to their very tents, —the token and the law, of man reconciled with his Maker.

Closely as the revelations of Sinai may be tried under this mode of test, I conceive that they will still come forth from the trial in radiance and purity. The character of Moses as man's Mediator, and the spiritual truths of Christianity are so inseparably connected with the external history, that they will bear the severest ordeal which we may think it right to apply to them. They are the inevitable results of antecedent transactions, depending on the first movements of his typical existence, and progressing in regular series until *the full Law of Christ is given on His ascension into Heaven* ; — the perfect figure of Moses' ascent of the "Mount of God." The Mediator at the Court of Pharaoh, he was the Redeemer in the baptism of the Red Sea ; — their leader through the wilderness, he was their Intercessor and Lawgiver at the Mount ; — and having saved his people from their state of sin and bondage, and preserved them in their wanderings through life, he completes his emblem progress by ascending, like Christ, *in the sight of his disciples*, into the presence of the Eternal. The Christian Church allows, generally, the existence of Moses, as the type of Christ, — we only contend in addition, for the *perfection* and *completeness* of the figure.

We have omitted the adaptation of this scene to

the state and knowledge of the Jewish nation under its more simple form. The distance of the people from the mount and presence of God ;—the bounds which were raised, which they were unable to pass ;—the distinct line of separation which was drawn between the nation and God's full Revelations. *The latent powers* of their Law of which they were ignorant ;—aptly represented by its reception under the cloud which enveloped the holy mountain ;—*the spirituality* of their Law, which they were unable to look upon ;—significantly indicated by the rays of brilliant glory on the face of Moses when he descended from God's presence. The gross and earthly character of their minds, which could not refrain from idol worship even at Sinai. These things have been explained with an admirable clearness by St. Paul in his second Letter to the Corinthians. The ministers of the Gospel he writes, "use great plainness of speech ; and not as Moses, who *put a veil over his face*, that the children of Israel could not stedfastly look to the end of that which is abolished. But their minds were blinded ; for until this day remaineth the same veil untaken away in the reading of the Old Testament ; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their hearts. Nevertheless when it shall turn to the Lord, the veil shall be taken away."* Nothing can be more conclusive than this reasoning of St. Paul ; nor more conformable to the state of Israel. Moses in communion with God learns his counsels, and partakes of his glory ; and his face shines with a lustrous light in the gran-

* 2 Cor. iii. 12.

deur of this divine knowledge. Being wholly *spiritual* in his mind, he is able to bear it ; — but the mind of the people possesses no such spirituality ; they have no such knowledge ; their hearts are not wholly with God ; — they partake not his glory ; and therefore Moses puts a veil before his face, revealing only those portions of divine truth, which they were able to receive and to comprehend.

We cannot however omit the scene in its *inmost* sense. Its adaptation is most splendid. Again—at the destined time will the dread vision revive in man's presence. Again will the mystic camp be measured out ;—the barriers will again be set ; and the universe lie prostrate before the Mount, trembling and in terror for the sentence which will be passed. The trumpet will again sound, and the lightnings break forth fearfully ; — but the cloud will then be lifted up from off the Mount ; and surrounded by angels, and by the united hierarchy of Heaven, Christ will stand unveiled ; — fully seen by all in his Might, Majesty and Dominion. Once more will the Voice of God go forth through the assembled multitudes who are not “*sanctified*” unto the Lord. “Take heed to yourselves that ye go not up to the Mount, or touch the border of it. Whosoever toucheth the Mount, he shall be put to death. There shall not a hand touch it, but he shall surely be put to death.” For the sinner and the unclean are an abomination to the Lord ; and they shall not come near his presence.

But alas ! no Mediator will *then* step forth from the multitudes ; for the type will have been accomplished ; — the shadow will have been filled up ; —

the image converted into the reality; and Christ, the Mediator and Redeemer of Man on earth—in life—in the wilderness;—will stand then in the single relation of Christ *ascended* to the right hand of God—the stern and just *Judge* of his reception of his Covenant.

The direct typical character of Moses, as might be expected, seems to close at this point of his exaltation. He has prefigured the life of Jesus, in various particulars, from his birth to his Ascension; and that event,—the completion of the visible ministry of Jesus,—has been the termination of that, in which Moses stood forth his shadow. We view him henceforward chiefly as the Leader and Head of the Jewish people; his acts, those of a man exhibiting for the most part that admixture of good and evil which is the law of human nature even to the most upright of our race; and only shewing some faint traces in particular transactions,—and these chiefly in quality of Intercessor with the Almighty—of his former emblematic character. It seems expedient however, before resuming the prescribed line of our enquiry, to draw the attention once more to these acts of Moses, both to obviate a possible objection, and to render them profitable to the circumstances of our own lives. The remark will equally apply to every exemplar in righteousness which may occur in the study of Holy Writ. Unquestionably the most sublime aspect in which the men of Scripture can be beheld, and the most glorious dress in which their acts can be arrayed, is that in which they shadow forth the attributes of Christ, and the truths of Christianity;—but together with these things, they

appear to us in a lesser presence;—they descend from this high estate—and pass before us in the character of men sinful and fallen;—men of like passions with ourselves; and whose principles and deeds, from an assimilation in spirit to our own, were expressly transmitted for our instruction and admonition. Receiving them in their higher properties, we must also bring them down to that standard—however humble it may be—by which we may identify and combine them with the action of our own minds and feeling. Now in reviewing the position of Moses—I allude chiefly to that, in which we have last considered him—this principle of adaptation may very easily be lost sight of. It is an idea, living as we do without the outward testimony of divine intervention, even to the agency of the slightest miracle—almost too overpowering for the mind to entertain in this spirit. We either raise the nature of Moses above that of man as he now exists;—imagine him of a purer and holier frame, than can pertain to man as we now see him in association with ourselves;—and thus give a reason, which seems at first plausible to the judgment, of the exceeding favor which was manifested by God towards him;—or if we do not this; we at least place so wide an interval between him and human nature now, that while looking up to him with a degree of *reverence*, we feel it incompatible with our state, that any real approximation to his glory should be attained by the present world. Now in regard to the faith and depth of religion in the soul of Moses, as compared with the religion of other men, we should undoubtedly be right in the first opinion we have supposed. It was the exis-

tence of these qualities in a super-eminent degree, which caused him to be selected by God as his instrument of deliverance to the children of Israel. But in attributing so much to the excellency of his mind, we must not forget, at the same time, that he was one of a fallen nature like the rest of mankind; and that his soul was *as subject* to sin, and no more raised *preternaturally* into holiness, by any express decree of the Almighty, than the soul of other men, who equally with himself are subject to the curse of original sin. We must be most careful of this distinction, in every instance to which it may be applied. The mind of Moses was not a mind of sin, purified by an *unusual* gift of extraordinary graces; but a mind of that religious fervor, that the Spirit of God in pouring upon it the abundance of its influences, found a soil, both fitted to receive them, and prepared to expand them in an exceeding fruitfulness. It is not therefore so much the peculiar mode in which Christ thought fit to manifest Himself to Moses, that should engage our first attention — (that was in accordance with the mode which men, in the divine counsels, required, and which was thought expedient in those days) — but it is the grandeur and abundance of revelation, which the mind of Moses was fitted to receive. Christ spake in visions and in open manifestations to Abraham and the succeeding Patriarchs; — (their minds like the soul of Moses were *holy* in the sight of God;) — and the revelations given to Moses, though a wondrous enlargement of those afforded to men before him, were still not greatly different in their form and spirit. But let the thought rest, *through* these great and glorious

attributes; on the holiness of the mind of Moses — a man like ourselves — subject to the same desires; the same temptations; and the same infirmities; and we gain an object of contemplation which, while it teaches us our own worthlessness, may yet be conducive to our good; and be a faithful means, under God, of our improvement in righteousness.

And in truth, we magnify not one iota the privileges and the office of a Christian; we raise not by a single hair's-breadth the real and efficient power of his condition, in asserting, that there lives not a sincere believer in the Gospel—one who believes not blindly on the assertions of other men, but on his own deep-read investigation of its truths—who may not rival Moses *in knowledge*, and equal him in divine favor. Nor do we say this,—at least as we imagine—without strong and sufficient grounds. Moses lived in an age, when the real knowledge of the Deity was confined to the thousands of Israel; and even among them, as is painfully manifest by their frequent lapses into error and idolatry, it was not retained in its purity and truth. The knowledge of Redemption was far from understood in its full strength. The knowledge of the future life, with the utmost latitude that we can concede, was only known on the broad principle of its reality, without any recognition of its details. The resurrection of the body was wholly unimagined.

Now when Moses was in the Mount, what were the truths which were revealed to him? We may imagine the real scheme of the Atonement, of Redemption, and of the future life. In other words, the scheme which was at that time in course of accom-

plishment, and was subsequently fulfilled by Christ. We will allow him to have had the most abundant manifestations of divine truth in regard to God's counsels towards men ;—and to what greater extent or amount could they,—I would almost say, by *possibility* have reached (if they related only to the destinies of mankind) than is taught and known to every Christian believer? Nay, we will go a step beyond this assertion. The *palpable and decided* influence of the Holy Ghost, was not known until Christ's actual Incarnation ; and we will ask, if the Christian believer has not a power which Moses did not know ; which was only in secret and unacknowledged operation, not only in his days but for more than a thousand years after his death ; and which raises the true believer in Christ to an eminence, and *a glory in revelation* (which is the real question), greater in point of fact than Moses ever did, or ever could attain? I conceive it to be little less than a degradation of our real and existent privileges to issue the comparison. We may know them not ;—we may feel them not ;—we may almost be said, in our present state of worldliness and moral servitude to evil customs, to be incapable of them ;—but we cannot allow a comparison to be made between the *actual revelations* to the Christian, and the Revelations given even to Moses, without expressing a firm conviction, not only that the former are greater—but that *no greater can be made*, consistent with our fallen nature and our state of probation before God. It is not the visible glory which dazzles me ;—it is not the lightning flashing to the sight ; nor the thunder terrifying to the ear ;—it is not the cloud enveloping

the Mount ; nor the voice of the trumpet ; nor the palpable manifestations of present Deity which sway my judgment. I feel that these, great as they were to those to whom they were revealed, were but the emblems of which, in Christianity, we have the substance ;—the outward symbols and figures of which, by Christ's Spirit, we possess the reality. I look upon the roll of Christianity, laid open to the mind and the capabilities of the world. I see the increase of faith replied to surely, though invisibly, by an increase of God's favor. I believe the Holy Spirit an indweller of every Christian bosom. I behold Christ present Himself, not only where two or three are gathered together, but in the solitude of every chamber where supplication is made in humility and faith ; and the Mount and the cloud and the visible glory fall from my view ; and in *Moses in Christ's presence*, I see but *the soul of the faithful in Christ Jesus*.

But while Moses is in the Mount—his soul imbibing truth from Christ, and his nature becoming more and more purified by the communion ;—while he is receiving laws by which his people may be sanctified, and their natures raised to an equality with his own,—what is the act of Israel ? Alas ! too true emblem of the world !—while the believer is with Christ, and strengthens himself through his influence, the world lives in sin,—the slave of its own vanities ! The golden calf had been raised, and Israel bent low in worship. “ Up, make us Gods ”—had been the cry—“ which shall go before us ;—for as for this Moses, which brought us up from the land of Egypt, we know not what is become of him.”*

* Exod. xxxii. 1.

No truly;—the remnant of Egyptian bondage yet remained in the heart of Israel; the soul had not wholly shaken off her sin, although she had been delivered. God had placed man in *a state of acceptance* with him; but He had not yet rendered him perfect; he was still subject to trials and liable to error. “Up, make us gods!”—and yet not forty days had elapsed since the Mount quaked, and all the people lay prostrate before the revealed glory of the Almighty. Their hearts had been overpowered with the sense of God’s graciousness towards them, and one voice alone had been heard throughout the camp. “All that the Lord hath spoken will we do.”

We must however carefully guard ourselves against an error in regard to the nature and object of their worship;—and the opinion which is given in this specific instance may, I believe, be generally adopted in the subsequent instances of a similar idolatry which occur in the early parts of the Jewish history. It would be a false impression if we were to imagine the idolatry of Israel in the first seven centuries of their possession of Canaan—(to which we restrict ourselves, seeing, that when they became intermixed latterly with the Canaanitish nations, their minds became so debased, that they imbibed their grossest notions of idolatry)—it would be a false impression if we were to imagine them to have any idea of separating themselves from the worship of the God of Israel, when they reared an idol; it was intended as an outward figure of the Deity,—expressing to their senses a symbolical representation of his attributes; and as such, giving to their mind’s eye something

tangible by which they might image his perfections more *clearly*, as they were exhibited more *manifestly*. We must recollect, that the genius of Israel was always opposed to spiritual worship. They required outward symbols, probably from their long residence in Egypt, through which they might express their inward feelings; and felt a void in their worship, when these were not presented to them. Their Law, in deference probably to these impressions, was crowded with external rites and ceremonies; and hence, though they doubtless incurred the sin of idolatry, it was not the senseless idolatry of Pagan nations. Now this view is confirmed in regard to the act of idolatry now in question by Aaron himself. He had, in obedience to their orders, formed the calf. He had raised it on its pedestal; and the first words which he spoke, clearly showed the feeling of his own mind. He made proclamation and said to the people: "To-morrow is a feast unto the Lord"—to Jehovah, that is;—to the God of Israel.—"And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings"—worshipped the Lord, through the outward symbol of the idol.

Still the act, however cloked and disguised by the speciousness of the intention, was of that enormity in the sight of God, that it at once nullified the Covenant that he had entered into with the nation. It separated man again from the promises and protection of the Deity; and violated the compact. It is this annulment that is signified by Moses breaking to pieces the two tables of the Covenant. Sin had been committed; the Majesty of God had been outraged; and the tables were cast at once on the

ground, by the act, and broken. Nor only this : but the Covenant violated, man is exposed to the full penalty of his guilt. He becomes obnoxious to wrath ; the fiat of death goes forth from the judgment seat ; and the camp, which God would have still protected, and in which he still would have been present, is covered with the bodies of sinners slain,—the victims of the broken Covenant. Emblem again of human nature in the wilderness ! Emblem of those who, averse from God, give their hearts to an idolatry of the world, concealed studiously from others—and perchance even from themselves—by specious terms and carefully framed devices ;—but *devices* still in the eyes of God ;—their end destruction ! They reach not the promised land of their inheritance ;—they fall by death in the wilderness !

Most willingly would we pursue the Covenant of Moses into a closer scrutiny, and subject to a similar trial those parts of its enactments which seem either most unimportant to us as Christians, or most incapable of such a trial. Cheerfully would we display at length, did the nature and object of our work admit so minute an analysis, the same correspondencies in the rites, forms, laws and ceremonies of Judaism, which we have striven to establish in the living persons of the nation. The burnt sacrifices of Israel which were to be consumed with *wine, and flour* mixed with oil ;—the entire sacrifice of Christ, and the sacramental *bread and wine* which he ordained with that sacrifice.* The Lamb without blemish ;—Christ wholly sinless and without taint of corruption.† The ransom of the half shekel for every soul

* Exod. xxix. 38.

† Levit. passim.

of the nation ;—showing that all were equal in the sight of God, and that, whether opulent or poor, powerful or infirm, all were ransomed of Christ by an equal atonement.* We would enter the tabernacle, raised in the wilderness and carried into the holy land ; its courts and divisions each more holy as you advance ;—its coverings, each finer and more beautiful as it went inwards ;—apt representations of the faith of Christ, and the means which should be adopted by the believer to ensure it. The Ephod of the High Priest wound around him, in *the form of the Cross* ;—the distinctive badge of the High Priest of Christianity. The shew bread—the *loaf for each tribe*—which was laid up in the temple ;—declarative, by an easy metaphor, of the sufficiency of food which Christ should give to every nation. The fire on the altar—which like the influence of the Holy Spirit, was never to be quenched. “The brazen laver” in the outer court ;—figure of the soul’s spiritual purification from sin. The vail which divided the holy from “the most holy place”—typical of *the Law* which separated the counsels of God from his most holy revelations in Christianity ;—that vail which was rent asunder, *laid open and destroyed* when the sacrifice of Jesus was completed on the cross. Fain too would we contemplate the conflict of Israel with Midian†, in which not a single warrior was slain ;—a lively image of the certainty of the Christian’s warfare. Edom coming out with a strong hand against God’s chosen,‡ and compelling them to leave the border ;—figure

* Exod. xxx. 12.

† Numb. xxxi. 49.

‡ Numb. xx. 14.

of the Jews coming in power against Christ, and forcing him to turn away from them unto the Gentiles. The raiment of the people waxing not old, nor their foot swelling during their forty years' journeying in the wilderness; *—emblems of the universal and complete administration of God's Providence over man's minutest exigencies in life.† The spies returning from Canaan to Israel; and like the unbelievers in all ages, giving an evil report, and urging mankind into an adoption of their own false principles. But the consideration of these things must be left to the individual; our object is not to give a commentary on Scripture, so much as to offer a principle to the Bible Student, the working out of which, in its more distant and minuter sections, must be left to his own judgment and perseverance. Most amply and generously will it repay the toil. For a like reason, we omit the remainder of Moses' career in the wilderness on the conclusion of his given character as representative of Christ. We leave his transgression;—his anguish and his penitence.—His earnest supplications to God for a reversal of his sentence of exclusion from the promised land; and the utter rejection of his prayer by the Almighty. We leave them; though deeply worthy the attention of the

* Deut. viii. 4.

† Not in the old Rabbinical sense, that their garments were not changed nor renewed.—Their numbers could not have increased, to give full force to that interpretation; since if raiment could have been procured for the rising generations, it might also have been obtained by the same means by the elder branches of the people. It means simply that God supplied all their wants in the desert, and supported them in robust health and strength.

believer, as perhaps the most forcible elucidations in Scripture of two important principles. The one, of that exhortation of the Apostle, "Let him that standeth take heed lest he fall." The other, of the lost soul crying to Christ when the gates shall have been shut and the judgment past, "Lord, Lord, open to us also;"—and crying like Moses on Mount Pisgah, *in vain!*

The wanderings then of Israel *in life*—in the wilderness, draw to a termination. Their conflicts with evil have been sustained;—their battles fought; and victory, under the banner of Christ, has invariably crowned their efforts. Moses has been gathered to his fathers. A new leader has been appointed; and in the person of Joshua a fresh type has arisen of the guardianship of Jesus. If now we have succeeded in impressing upon the mind any notions, however faint, of the typical nature of the actions of Israel under Moses, and their intimate relation, as images and shadows, to the faith of Christianity, it will have no difficulty in receiving their ascent into Canaan as the progress of the soul into its future inheritance. If the scenes of the wilderness be the emblems of human life; the triumphant entry into Canaan under the protection of Joshua, must, by a necessary consequence, be the figurative ascent of the soul into Heaven, under that of Jesus. The rejection of either, is the rejection of both. The wanderings of Israel, like those of the human soul, have a certain and determinate end. *The land of promise* is that end. It is connected inseparably with their previous progress; and in whatever light it may be beheld, it cannot, by possibility, be in the slightest degree disjoined from

it. And indeed there is a parallel, which has often struck me as of great force,—one that may perhaps be mentioned in this place with the greatest propriety—which is this ;—If Israel had not rebelled in the wilderness, the passage into the land of Canaan would have been direct, easy, and unlaborious. There would have been no wanderings ;—no privations ; no want of food and water ;—no conflicts with opposing powers ; and no cause or scope for commotions, and consequent judgments, amongst themselves. The way would have been a single line of triumph under the guidance of Deity, until the inheritance was gained in the land of promise, at the termination of their course. It was rebellion against God, that caused their sufferings by the way.—And if Man had not rebelled in Paradise, the passage into eternity, the heavenly Canaan, would also have been through a direct, easy, and unlaborious existence. It would have been made without pain and sin and sorrow of the soul ; and accompanied throughout by God, he would have received his inheritance unrebuked and undefiled. It was his rebellion against God, that brought down upon his head that severity of wrath and judgment, which condemned him to those evils in the wilderness of life, which are inseparable from his progress through it ;—and which, always retarding, too often cause him “to be consumed by the way.” It was sin against God which caused his *errors* from the Truth. Take then the desert for human life ; and the course of Israel through it to stand in *any*,—however slight a typical relation, and the parallel we have drawn comes out with a force which seems, almost, irresistible.

Under the command of Joshua therefore the children of Israel reach the banks of the river Jordan. The stream, deep and rapid, presents an obstacle to their further progress which threatens to be insurmountable. Their inheritance is in sight; but they have no means of passage; and they stand gazing on the bank, incapable of accomplishing their desire of crossing themselves; but in confident hope, that the Lord who had so long conducted them through greater difficulties, would find a method of surpassing that which now offered itself. The pillar and the cloud have left them; Christ has transferred his visible presence to the symbol of the Ark of the Covenant, which has ever been regarded, in the very strictest sense, an emblem of his person.

Knowing the anxiety and disquietude of the people, he promises to "magnify Joshua in the sight of Israel," that they may know that He was still with them to give them succour and release under their new leader, as he had always been present while under the government of Moses. The people, sanctified and prepared by solemn lustration, wait in silence for the passage under the directions of Joshua. The ark of the Covenant, borne by the Priests, preceded them in their advance. A wide space intervened between that holy symbol and the anxious multitudes. It moved forward slowly and with great solemnity. It reached the waters. "And it came to pass, as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water (for Jordan overfloweth his banks all the time of harvest), that the waters which came down from above stood and rose up upon a

heap very far from the city Adam, that is beside Zaretan; and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off; and the people passed over right against Jericho. And the priests that bare the ark of the Covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan." *

Now we confess freely, that a difficulty arises out of this passage of the river, which though very far from being injurious to the theory, may yet, in the minds of some men, seem to strike at its simplicity. The river standing a barrier between the wilderness and the promised land, answers in its typical relation, by just consequence, to the passage of *death*. The end of the soul's wanderings in life, it is at once the bar and the portal to eternity. But the waters of the Red Sea having, by a division precisely the same in mode and character, been assumed as the type of baptism, it seems at first sight a confusion of metaphor to assimilate those of Jordan unto death. It is quite evident, that an objector would possess, by this process, an ostensible, though, I verily believe, not a real vantage-ground against the truth of the views adopted; and that unless the reader's mind is *deeply* impressed with the inner sense of the events which have transpired since the captivity in Egypt, his confidence may be warped by this interchange of the same symbol in a manner so marked and so peculiar.

It is very true, that the usual mode of illustrating

* Josh. iii. 15.

the miracle has been by reference to baptism ; and under this idea has been discussed, as if the rite in the waters of the river, were a simple repetition of that in the Sea. The former ceremony, to preserve the entire harmony of the two rites, would, in that case, relate to the baptism of the Jew ; and the wanderings of the wilderness to the religious existence of *that nation alone*, — and the latter, to the baptism of the soul at its entrance into Christianity, of which the plenteousness of Canaan would then stand as the figure. I think however that a retrospect to the events under Moses ; — the nature of the types exhibited ; the manna ; the rock ; the branch ; the Ascent of Sinai ; and indeed the whole transactions which took place on that mountain ; — I think these will show, that giving the greatest latitude to the Revelations of the Judaic Covenant, they could only fairly be predicated of the truths of Christianity. The only mode of solving the difficulty, if this statement be admitted, appears to lie in this ; — That although Canaan is recognized, in its highest sense, as a type of Heaven ; yet that it *includes* within it, as a primary, yet lesser object, a figure of the land of Christianity ; and hence that baptism, which in the higher sense would refer to the purification of the soul which must be the prelude to its acceptance in Heaven ; would in the lower symbol set forth the ordinary ceremony of initiation into the Faith of Christ. It will be observed, that *under any aspect* the figurative character of the passage is still preserved ; — *that*, it is quite impossible to destroy ; and to the mind which is indisposed to assent to the opinions to

which ourselves adhere, this may safely be recommended as a subject of its care and consideration.

Imposing as the difficulty may appear, I must avow that I can see no adequate reason for disturbing the even course and continuity of figure. I can see no cause for bringing that long train of events into confusion, which at present lie in such perfect order and regularity, rising above each other in regular gradation, until that point is reached — the future life — beyond which it is impossible for them to proceed, — because one form of miracle is made use of to express two different actions. Nor is this repugnance at all diminished when I find the nature of the figure so completely adapted to either event, that neither could be equally well expressed, considering that a whole nation were the agents, under any other form. I know none which, under the circumstances, could represent it so well. The nation just freed from bondage, passed through the waters of the Sea, “figuring thereby,” — in the words of our Church Service, “Christ’s holy baptism.” Nothing could more vividly represent it in the position which they then occupied. We leave it untouched. The same nation, after having existed under the protection of Christ for a series of years, and thrown out in their deeds and persons many shadows of future things, come *at the end of their career* to the last act of their lives, that of receiving *the greatest promise* which had ever been held out to them. The passage of death, like purification by baptism, cannot be accomplished without the interference of the Deity. Christ promises to be their guide, and calls on the people to sanctify themselves, in order that they

may perform it with security. The command to Joshua is not like that given to Moses “ Lift thou up thy rod, and stretch out thine hand over the sea, and divide it ;”—but he is enjoined to take up the ark—the symbol of *Christ's own presence*—and to advance with it *before* the people into the passage, that they, seeing the effect which followed *his* descent, might have no difficulty in descending themselves. This fact seems to make a difference, and a material one in the action of the two miracles. In the one case, the pillar and the cloud remain behind, as a firm protection from their pursuers, until all who had faith and confidence enough to enter the waters had gone through them in safety:—but in the other Christ not only leads the way ; but remains in the centre of the gulf, keeping the waters harmless and incapable of doing injury to his chosen. This was the manner of our Saviour in becoming subject to an actual death. He led the way to the grave *before* his disciples and the Church. He showed in his own person the impotence of death to hold and restrain him. He burst himself the bonds of the tomb, and not only rose again from the passage, but fully enabled all who followed him into the abyss in faith, to ascend unharmed into the kingdom promised them in eternity. *In spirit*, like the ark of the Covenant, he yet remains in the midst of the depth ;—his power yet keeps back the waters from overwhelming the soul that confides in his protection :—he is yet the lord, the restrainer, and the vanquisher of death ; and in his mystic presence gives the full force to the assurance of David, “ The Lord shall bring me forth in the paths of righteousness for

his Name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil ; *for thou art with me* ; thy rod and thy staff they comfort me." *

And again, — no sooner have the people reached the farther bank in safety, than the twelve tribes of the nation, by the command of God, set up each a vast and ponderous stone as a memorial of their deliverance to future generations ; — set them up, “ that *all the people of the earth* might know the hand of the Lord, that it is mighty ; that ye might fear the Lord your God for ever.” Another variation from the passage of the Red Sea. The blow given to the Powers of Evil in the destruction of Pharaoh was at that time the sole memorial of the deliverance ; — but now the entire tribes, — the whole recognized and protected world, unite their energies to perpetuate the mystic victory, and to show to all generations the triumph which has been achieved through the spiritual Power of the Redeemer. They had now a lesson to bequeath to the whole earth ; — a *new principle* to demonstrate ; and like the twelve Apostles after the resurrection of Jesus, — who proclaimed that stupendous Truth to all nations under the Sun, setting up, by their united force, the memorial of it to the most distant generations — they erected a sign which was equally destined to be perpetual.

They have reached at length the great object of Revelation to the Patriarchs ; — the holy land ; — the land of peace and plenteousness ; — the land of Glory ; — Christ's own kingdom ; — Heaven ; — Eter-

* Psalm xxiii. 3.

nity. The faithful have passed through the valley of the shadow of death ; and they awake and arise, led and sustained by the Covenant of Christ—in the haven of bliss and happiness. The lengthened type is ended in the act ; they are no more subject to the changes and chances of their mortal life, in the emblem ; they enjoy the rest and the abundance of the people of God. And what is the first natural result of this state ; that immediately on their ascent, the manna—the spiritual food by which the soul is supported in its natural state—ceases at once, and for ever. The soul having obtained the victory over death, and having been accepted by God in Heaven, requires no more the food of earth,—even though it be “angels’ food ;”—the religious nourishment of the soul which is by faith. As in the view which St. John received of the heavenly state, shadowed forth under the form of the New Jerusalem, he “saw no temple therein ;” no external sanctuary in which the prayer of faith and penitence should be offered to the Almighty ;—for faith would be sight, and there would be no cause for repentance—so in the typical state of the blest soul would no food of religious truth be required ;—since in Heaven they shall neither “hunger nor thirst any more” for ever. Heaven was gained figuratively in Canaan ; and no sooner did they enter than “the manna ceased on the morrow after they had eaten of the old” (or natural and proper) “corn of the land ; neither had the children of Israel manna” (religious food) “any more ; but they did eat the fruit of the land of Canaan”—received the nourishment peculiar to the Saints in Heaven.

This great and splendid type terminated, the people of Israel assume a new form and character. As in the case of the Ascent of Moses, the nation cannot go beyond their elevation unto Heaven; and the type ceases naturally, from the exhaustion of its own powers. They descend to their ordinary level; and set forth at intervals, for the instruction of mankind, re-produced and repeated signs of the two great centres of Good and Evil. We must consider their acts perfectly disjoined and separated from those which they have lately exhibited;—they cannot, as we have stated, have any connection with them by their very nature; and we must take them as distinct and single instances in which God has been pleased to display the workings of his Providence. Unless we give way to the pressure of this fact, we shall find ourselves involved in a confusion, which will soon threaten to become inextricable. It will be next to impossible to preserve the unity and coherence of the subsequent instances with those which we have already discussed. We must make a decided pause. We must draw a broad line of demarcation between the past and the future, and judge of each solely by the test of their own potency and merits. It is only thus that we can elicit the truth.

There are a variety of instances in which this repetition of an old principle may be versified in the books of Joshua and Judges. It is seen in the siege and fall of Jericho, against which no weapons of human warfare were called into play: but which was utterly cast down and overthrown by an obedience to the means which God had devised, and

by an entire faith in their efficacy. In like manner the strong holds of Satan, typified by the city which was at enmity with God, are overthrown by the believer, not by the arm of flesh, and by human powers, but by faith and obedience to the word of God. Thus also is it seen in the utter destruction of the cities of Canaan (chap. x.) which were taken by Joshua, and the extirpation of their inhabitants "until they were consumed.—He let none remain."—A forcible image of the warfare of Jesus against the adversaries of the Truth; and against all who relied upon the strength of false Gods for their defence, that his chosen might possess the Spiritual Canaan without opposition. It is perceptible indeed in very many transactions which have been recorded in the books of Joshua and Judges, and in all, just in the mode we might expect from the nature of the truths revealed by the ascent into Canaan;—single and unconnected types declarative of the two principles of evil and good, which were from time to time exhibited to keep up the general tone and tenor of this plan of revelation in the history; but without carrying them out by any lengthened or continuous imagery. Indeed the history of the nation during this period is very far from being written with the closeness and precision of other parts of the holy volume;—the thread of the narrative is perpetually broken;—the events are for the most part insulated and distinct from each other; many seem to have been transposed from their regular order; the dates of many we have no means of judging; and whatever the character of the people's acts, it is clear, that in their external form, it was not considered necessary by God that

they should be transmitted ;—while their internal powers were almost in abeyance.

On the establishment however of Kings to rule over them, the regularity of the narrative is resumed, and together with it, the internal interpretation under the same striking forms in which we have hitherto beheld it.

It may, indeed, be said truly to recommence with the birth of Samuel, a fair and lovely image, from his first separation unto the Lord to the close of his existence, of the human life of Christ ; and which only requires to be studied with this key to its unravelment to come forth with a vividness, of which it must otherwise appear wholly incapable. We do not, however, consider it necessary to go through these things in detail. It is sufficient for our design to show that the principle is *carried through* the volume ; and to conclude our analysis by examining a few of the parts in which it is in most remarkable operation.

We take Saul, the first elected monarch ; and we investigate his conduct towards the Amalekites, one of the most influential transactions of his reign.

During the first year of the Exod, while the Israelites, under the command of Moses, were journeying towards Mount Sinai, they were fiercely attacked by the nation of Amalek ; who were a branch of the posterity of Esau, and consequently bore an hereditary hatred towards the descendants of Jacob. Their own land was not invaded ; nor does it appear that war would have been declared against *them*, more than against the tribes of Edom. They might have remained at peace, without inter-

ference or molestation. Israel would have passed ; and have shown only in passing a nation chosen and sustained by the arm of the true God. This they willed not. No sooner had the hosts of Israel freed themselves from the pursuit of Pharaoh, than they crossed the desert with their armies ; fell with fury upon them ; and bade defiance to God in the person of his Vicegerent Moses.

What could be expected, but a signal judgment ? “Write this for a memorial in a book,” exclaims the Lord to his prophet, “and rehearse it in the ears of Joshua ; for I will utterly put out the remembrance of Amalek from under heaven.”* The same sentence was subsequently repeated in a more enlarged form. “Remember what Amalek did to thee by the way, when ye were come forth out of Egypt ; how he met thee by the way, and smote the hindermost of thee, even all that were feeble behind thee, when thou wast faint and weary ; and he feared not God. Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, that thou shalt blot out the remembrance of Amalek from under heaven : thou shalt not forget it.”†

The execution of this decree was entrusted to Saul. It seems not necessary ; — though doubtless the idea will arise in the mind of the reader, — to vindicate the justice of God in deferring His judgment during a period of four hundred years ; nor to discuss the question, why he should suffer any portion of that people to escape whom he had already doomed to an eventual extermination. We conceive

* Exod. xvii. 14.

† Deut. xxv. 17.

it sufficient to know that the intermediate generations carried out to a fearful extent the sins, idolatries, and evil principles of their forefathers, and that in the time of Saul, the command was fully justified, which enjoined him to destroy "*the sinners, the Amalekites.*"* And in regard to the question of God's long-suffering, we deem it a prerogative, on which man would, at the least, exercise a befitting prudence to leave untouched. The grace of God, from their first establishment as a nation, had continuously been outraged. Infidelity had been perpetuated by Esau, in his own falling off from God. They had gone from one wickedness to another;—from one act of incredulity to one of still greater offence in the eye of God. The land was full of evil and superstition; and God would not endure an offering made to Himself of the spoil, which should participate in that which had been dedicated previously unto idols. — "Go, and smite Amalek," is therefore his command, "and *utterly destroy* all that they have, and spare them not; but slay both man and woman; infant and suckling; ox and sheep; camel and ass." The innocent too were to perish with the guilty;—the child with the mother who bore it, lest it should imbibe the vices and iniquity of the parent. The destruction was to be enforced without pity or clemency. The nation was doomed to perish; and to mark God's abhorrence of its centuries of vice, to leave not a memorial of its existence behind. This also may seem incompatible with equity;—but it is not for human opinion to restrain the will and the operations of Deity. He works with the instru-

* 1 Sam. xv. 18.

ments the best adapted to his purposes. The ravages of the plague or the fury of the earthquake are equally his instruments as the armies of men. He might have overwhelmed the nation by these or other similar means of his Providence, without the semblance of a murmur; —and in that which he *did* employ by the arm of Saul, the seeming lack of his discrimination in the judgment would abundantly and nobly be adjusted in futurity.

But Saul, far from executing it in the mind of God, spared Agag, king of Amalek and “the best of the sheep and oxen; —but every thing that was vile and refuse, that he destroyed utterly.” He saw nothing of God’s design; he entered not into the feeling, by which God would manifest to Israel the tremendous warning —not only that he would not receive or touch aught that had been defiled by the hand of the sinner;—but that they should themselves perish utterly, like Amalek, if their nation were, in any sort, assimilated to them in their vices. “Blessed,” he exclaimed to the prophet Samuel, who had given him this commission. — “Blessed be thou of the Lord, I have performed the commandment of the Lord.”—What meaneth this bleating of the sheep in mine ears, and the lowing of the oxen, which I hear? — is the reply of Samuel. He saw at once the fallacy—nay, the falsehood of the king. He saw the extent of the disobedience; and the wrath, which would be incurred by the nation at the hands of God. He saw that reparation must be made; and that the law must be executed, and the command be obeyed by *his* hand, which had been so utterly disregarded by the covetousness of Saul.

His mind knew by inspiration, that thus only could peace ensue to Israel, and God be propitiated by the sacrifice of the guilty. "Bring ye hither to me," he exclaims, "Agag the king of the Amalekites. And Agag came to him delicately, and he said, "Surely the bitterness of death is past." And Samuel said, "As thy sword hath made women childless, so shall thy mother be childless among women." And Samuel hewed Agag in pieces before the Lord in Gilgal."

We have thus cursorily brought up the narrative to this point in its historic form, that the mind may come to a better judgment of the mode in which its real strength lies, from seeing it presented as a whole, than by a running parallel between each part of the transaction as it occurred. The historic inference is sufficiently manifest in the judgment passed upon Amalek, that, a nation of transgressors shall inevitably be rooted out; — while at the same time to every state and kingdom, as well as to the Jews, is that voice fearfully proclaimed, "Take heed, lest ye also come into a like condemnation." In its more secret inference—deprived of its external forms and denominations — we still behold in it the one—oft repeated truth of Scripture; — the victory of Christ over Evil; and a demonstration of the mode in which man, like his Redeemer, may obtain the mastery.

Reverting to the former types which have been discussed in regard to the wilderness, we ascribe to the onslaught of Amalek on Israel, the character of the evil properties of our nature, which assault and hurt the soul in its upward and ascending career.

In other words, they are, in their emblematic form, the devices, crafts and assaults of Satan. Knowing that deliverance was promised to the human race through Christ — whom Moses, it will be remembered, prefigured — he comes up with all his powers in forces in array of battle. He endeavoured as his chiefest hope of victory to smite “all that were feeble” — all that were “faint and weary; and feared not God.” It is precisely the mode in which the assault is made upon the soul. The weakest are the most exposed to the attack; and most in danger of being cut off. But the strife rolls onwards and strikes at the centre of the armies of the believers. The contest becomes universal. So furious and so terrible is it, that Moses ascends to the top of the Mount with the rod of God in his hand; as Christ subsequently ascended with the power of God. The contest still rages; — and at times with unequal results. At one time Amalek prevails; — at another Israel. The armies of the faithful cannot be conquered; — but neither by their own strength can they be victorious. At length, however, by an inspired impulse, Moses raises his hand to Heaven; and while kept in that position, Amalek is routed. When the hand of Moses sinks and is inactive, Israel retreats, and becomes partially inferior in strength to the enemy. Power thus, it will be observed, came or ceased *from the Mount*; — and Israel prevailed or gave way, as that power was exerted.

What is this, but a strong and palpable demonstration, in Scripture cypher, of the Power of Christ over Satan, and the evil principles of the world? When the hand of Moses was uplifted, the enemy

was defeated ; and whenever the banner of Christ is displayed, there liberty prevails amongst nations ; and in the hearts of individuals, acts, and principles of good, to the destruction of evil and of vice. But when the true religion sinks, the Adversary arises ; and evil then prevails by an exact and perfect law of correspondence. The uplifted hand is the outward figure of the soul in earnest desire and conjunction with the Deity ; — the soul is one with God ; — in unity of will and motive ; and then, from every heart as from Israel, the powers of darkness flee away ; — but when the soul sinks earthwards and loses its hold and conjunction with the Almighty, Satan obtains the mastery, and oppresses the soul which has fallen from the Truth.

Now if this be the true interpretation in regard to the assault of Amalek ; it must also be true in regard to that nation in the age of Saul. In that case, we may omit the intervening generations, and apply the same rule to the *second* contest with the people of Israel, which has been admitted in the first.

But who was Saul ? He was the elected king of the *people of Israel* ; — not elected of God ; — for God Himself had hitherto ruled the nation ; and the king whom he conceded to their importunity was not given in favor ; but in anger and in wrath. The government, under which, from their first incorporation into a people, they had hitherto existed, was in the strictest sense a Theocracy. God governed the nation through the agency of men chosen by Himself to be his ministers. The same government will revive in the figurative New Jerusalem of the Apocalypse ; — when human forms of rule shall be for ever

destroyed, and God again, in regard to the nations justified by the blood of Christ, shall be "all in all." The Mosaic dispensation, therefore, in its form of a Theocracy, was an outward figure of the *heavenly* government; — but the people, rejecting this, and desiring a king after the *earthly* form (—"Make us now a king to judge us like all the nations."*)—Saul was elected; — not, it must be observed, out of the will of God — but of the human will. Hence was it that he turned aside from God's commands; — he disobeyed Him; — for it was indeed impossible, in the very nature of things, but that all *self-will*, — all will that did not originate from God, should invariably tend to evil.

Saul, in this light, as exemplifying man's will, apart or separate from God, stands out to view a fearful and an awful character. From the first moment of his elevation, he falls away from God. As events multiply, he proceeds farther and farther from the divine will. Every year sees him tending unceasingly to his own ruin; and at length in utter despair he meets death from his own sword. He has in truth no principle of resistance; — for God who alone could have sustained him, has elected him "in wrath."

Now God had determined on the Amalekites, that they should utterly be destroyed. He would have no communion with evil. He would place an eternal bar of separation between the heavenly Israel, and the sinful Amalek. "I will have war with Amalek, *from generation to generation.*" He would have no peace with Satan; — but open war from

* 1 Sam. viii. 5.

generation to generation. The decree of vengeance was entrusted to Saul. It was a war of extermination. God would spare nothing which had been partaken of by Satan.

But what the conduct of Saul — the earthly nature? Why his soul leaned to and yearned after the very things which God had denounced as impure, and had devoted to destruction. Saul *spared* the best of all the spoil, and saved Agag the King of Amalek alive. He supported the existence of the Prince who *held the dominion* over those goods which had been accursed by God. He *could* not execute God's command; — he was incapable of executing it; — in that he loved the things and the person of the proscribed. “He is of the earth, earthy;” — and the people having minds framed in the same mould, yield their hearts into the same desire, and long for the lusts of the senses, and the wealth of the seed of Amalek. Saul, in spirit, was in alliance with Agag. How slight the veil which he threw over the selfishness of his evil nature! “the people spared the best of the spoil to sacrifice unto the Lord.” — To sacrifice unto the Lord! What did God require of the spoil of Amalek? In the thought of David “*all* the beasts of the field are his; and so are the cattle upon a thousand hills.” What was in the ancient sacrifices? — The victim was nothing; — its value was in the *Great Atonement*, of which its oblation was the emblem. Obedience of soul was what He looked for! What were all the flocks and all the riches, and all the grandeur of sacrifices to Him — when they proceeded from a ground and an intent which was contrary to His? Hence was it

that Samuel exclaimed; "Thou hast rejected the word of the Lord, and the Lord hath rejected thee from being King over Israel." But mark the exquisitely beautiful figure in which this resolve was signified to him. "And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, *and it rent*. And Samuel said unto him, The Lord hath rent the Kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou." Beautiful in *this* sense; but how, how vivid an illustration of the mode in which the earthly and the divine nature shall separate at the end. There will be a violent rending asunder of the two principles. God will not abide with unrighteousness. He will separate; — He will be rent from the evil soul; and as in the parable of the talents, the portion which once was his "shall be taken from him" and given to the soul which has improved the gift with usury; — to one "that is better than thou." The assured destiny of the man who is rebellious against God!

The decree of God, which had been confided to Saul, yet remained to be executed. Agag is commanded by the prophet to be brought forth. The representative of the Evil Principle, who had so long been suffered by God to oppress His heritage, and possess dominion in the earth is, as at the last judgment, commanded to be brought forth. He has reigned his destined cycle. His craft and cruelty have reached their limit; and Divine Justice at length exacts his one final and irretrievable destruction. "He came unto him delicately." He had hitherto been spared; and he came confidently.

He came accompanied with his wonted blandishments and luxury, "Surely," he exclaims, "the bitterness of death is past." He would fain beguile Samuel from his purpose, as he had previously lulled the will of Saul. His arts had prospered with the one; and the polished hypocrite would repeat them with the other. Saul had admired a demeanour and a feeling so much in harmony with his own. It was the same mind in a more enlarged and practised operation. Hostility was impossible. Bold therefore in his former success, Agag probably had recourse to the same expedient which had stood him in such stead with the King of Israel. He sounded the prophet's temper obliquely; — and took for granted with much ready wisdom, the point which was to be decided. "Surely the bitterness of death is passed!"

Samuel however felt nothing in common with Agag. He was the true follower of Moses and Joshua. He was in the mind of God. His soul was in unity with the Lord. "War with thee from generation to generation." The true prophet — Samuel — the type of Christ — was in opposition to every principle of Evil. It was war for ever with Sin; and with the Sustainer of sin. The subtlety of the tempter Agag is met at once with the cry of "Judgment!" and "Retribution!" — "As thy sword hath made women childless; so shall thy mother be childless among women." — And he *hewed* him in pieces! — *Utterly* destroyed him; — broke him, as it were, into fragments; so that a re-union was impossible; Annihilated him; — and, for ever. What a dreadful answer to Agag's subtleties and refine-

ment. An image, in principle, of the last judgment passed upon Satan in the "Revelations,"* from which, so complete his fall;—so utterly cut into pieces—that throughout all eternity, he will be incapable of a revival.

The sword of Saul never *could* have destroyed him; even if of the right temper and quality, his arm was too nerveless to wield it with effect. The will was absent; and the hand would thence be powerless;—but the blade of *Samuel*, wielded as it were in the strength of God, penetrated though all it struck. The enemy fell powerless before it; for it was the sword of the Spirit, which is so quick and piercing, that it divides the bones and marrow of the wicked:—the inmost thoughts and affections of his heart.

And this sword? It is the *word of God*! It is the sword spoken of in the Revelations† as issuing forth from the mouth of Him, that sat on the great white throne. It is the terrible sword, that on the blast of the last trumpet shall cleave through the evil and mixed principles of this world; and give to irremediable destruction, without mercy, the soul of the man who dares from a love of *self*, to be forgetful of his God! It is the self-same weapon which hereafter shall be waved over us, either for our ruin or our defence. Raised on high in the hand of Samuel—the righteous Judge—it will be our destruction if we stand in the will of Agag;—our safety if in the mind of the victorious Israel. The sword of death to our Arch Enemy;—or the means of a like judgment with him into condemnation. Alas, for the

* Rev. xxii.

† Rev. xix.

soul that speaks peace to itself,—in its lesser acts of disobedience, and less prominent selfishness—under the idea, that the actions of Saul cannot with truth be repeated in their own person. It is to obviate such a delusion, that God has caused the events of Scripture to be so recorded; and so oft, in their spirit, to be repeated, that the force of the assimilation shall be preserved throughout;—so that Truth on the one hand and Evil on the other may ever preserve their singleness, however varied in outward terms and action. Take away the names of Israel and of Amalek; and the opposing principles are still preserved. Set aside the persons of Saul and Samuel, and the conflicting motives are still in force. Nothing is extenuated by this mode to the individual while great strength is given to the Law of God, even were it only in its unity, by the manner in which it has now been transmitted to us.

Individually we traverse the wilderness with Israel. Individually we stand in the figure of Saul, under the commands of the Almighty. With the one we shall be “cut off,” if we “faint” and show feebleness in the way. With the other, we shall be rejected, if disobedient to Jesus. Satan presses upon the soul:—but Satan, in reliance and under the arm of God, may still be vanquished. The law is still to the individual: “War with Amalek from generation to generation.”

We leave untouched the other acts in the reign of Saul. His persecution of the righteous David. His evil counsels; his continued ill fortune; and his unhappy end. To be fully comprehended they must be studied after the model given in his contest with

Agag. He dies ; and David, God's own chosen king, succeeds him. An idea, which has been brought forward in allusion to the appointment of Saul, possesses an exceeding force in its application to David. Saul, it will be remembered, was the choice of the nation, in opposition to the will of God ; and consequently fell into acts and principles the most reverse of holiness and the divine favor. David, on the contrary, was *the King chosen by God*, and consequently "*the man after his own heart.*" In the very outset therefore of his career we may perceive a leading indication of his esoteric character as a figure of the Messiah ; in that the emblem of Truth and the Power of God, he was destined to succeed the emblem of the Person and Reign of Evil. The violence and the sin of Saul weighed heavily on the nation in the sight of God ; and he ordained a Deliverer in the holy and the favored David. We receive him,—as both Jews and Christians receive him,—the type of the Messiah ; the difference between the two creeds consisting, not in the adaptive capacity of David, but in the Being in whom the prophetic symbols of his life should be centred. With the opinions of the former, we have at present no interest. It is sufficient to show the reasonableness of the latter in affixing them to the name of Jesus. We take the combat with Goliath, as the first test of their soundness.

The typical relations of Saul must, for the time, be considered in abeyance. The opposing principle of good, until David was anointed, was forthshown by Samuel. But David, by the will of God, having arisen in the form of Jesus, a new representative of

evil fitted to the first acts of his own prophetic existence, was suffered to display himself in the person of Goliath. As in former instances, God continues *to re-produce* the same spiritual truths, under an almost indefinite variety of external mien and habit.

Israel and the Philistines are set in array for battle.* The armies of each are encamped in a mountain. A valley is between them. They are easy figures of the Church of God and the evil world. They are each elevated on high. Each on a commanding station. They are great and *opposing principles*; — while a valley—a *broad gulf*—is between them, preserving them distinct and separate from each other. They might press on and mix in conflict;—they might be confounded in the rush of battle;—but in their first array they are divided and distinct. But there was this difference between the two armies, that the one boasted a champion of wondrous height, audacity and strength; clad in armour which seemed proof against assault, and furnished with weapons beyond ordinary human strength. He had stood at the head of the array; and in the pride and consciousness of power, had long taunted his adversaries in terms of scorn and contumely. The armies of Israel, on the contrary, were without any efficient leader, who might cope with this tyrant. They had *long kept the field* in a simple reliance on God; and waited for the time, when he should raise them a Deliverer. The champion is Satan, who had for ages oppressed the fallen;—the Prince who under the forms of Baal, and the various

* 1 Sam. xvii. 1.

emblems of idolatrous superstition, had from the first separation of the two principles stood at the head of the evil world ;—who in admiration of his gorgeousness and strength, had elected him their leader, and imagined him invincible.

But while these things were in progress, and Israel—the true Church—remained without power to engage *openly* in the contest, God was in secret preparing them a champion in “the man after his own heart.” While all his brethren were in arms, seeking glory and renown at the court of Saul, the youngest son of Jesse “kept his father’s sheep” at Bethlehem. No one had thought of *him* ;—he was unknown in Israel ;—the simple shepherd was unused to arms ; and to all seeming, incapable of using them. But while he existed in this obscurity, what was his real state ? Why this ;—that God had *solemnly anointed him*, without the consent of the people, *King over Israel*. And this, with the most wondrous correspondence with the history of Christ.

On the rejection of Saul, the prophet Samuel was enjoined to seek out the family of Jesse, and consecrate one of his sons to the dignity of the diadem. He appoints a solemn sacrifice to God. The sons of Jesse, together with their father, are present at the sacred rite. The prophet notes the presence and form of each. He is struck with the inherent strength, and apparent majesty of the first-born. His mind decides at once that God has predestined him to the kingdom. But the mind of God decides after a different law ; It looketh not on the outward countenance ; the Lord looketh on the heart.*

* 1 Sam. xvi. 7.

The prophet stands reproved. He is rejected. The seven sons of Jesse pass in review before him. He waits for the approving sign on the appearance of each. He waits in vain. They pass unchosen ; and in the persons of Eliab and his brothers, are strength and worldly power cast aside by the Almighty. The prophet remains alone with Jesse. He is astonished. "Are here *all* thy children?"—he exclaims anxiously to the father.—"There remaineth yet the youngest"—is the reply—"and behold *he keepeth the sheep.*" *There* spoke the true mind and feeling of the Jew. These are the strength and the support of my house. Behold them. They have been warriors from their childhood. Skilled in every art, they have strength and nerve to carry their every resolve into full force. Behold them. *These are my sons.* The youngest I can scarce acknowledge. He is no warrior. He has no ambition. His mind is peace. He is away from me and from my house;—"behold, he keepeth the sheep!" The sheep!—yes the true pastor;—the shepherd of Israel;—the keeper of the true pasture;—in very truth, he tendeth the sheep. But lowly and humble in the eye of his "brethren" and his own house—He is yet the *Anointed of God*;—the *Shepherd King of Israel!* "Send and fetch him"—exclaims Samuel—convinced at length of the mind and counsels of the Almighty—"for we will not sit down, till he come hither. And he anointed him in the * midst of his brethren. *And the Spirit of the Lord came upon David, from that day forward.*"

* It is generally agreed, that "from" the midst of his brethren would be a better, as it is a more conformable, translation to the transactions in the succeeding chapter at verse 28.

The anointed then of God, David still watches over the sheep in retirement and seclusion. Vested with such lofty powers, he is restrained from declaring them by the inspired will of the Deity. The battle is in array ; and the champion still insults the Church of God and his chosen nation. But at the right period—at the time when Israel seemed on the point of being crushed by the powers of the evil world, his Father sent him to the camp “ *to look how his brethren fared.*” It was in the same spirit as that in which Jacob sent his “ *youngest son*” Joseph to his brethren to see “ whether it were well with the brethren, and well with the flocks.” The mission, in its concealed meaning, is in both instances the same. Arrived at the camp, all was found in consternation. The Philistine had just repeated his audacious challenge and defiance ; and Israel retreated every man to his tent, afflicted and sore afraid.

The sight however of the indignity aroused within his soul all the noble qualities of David. His reliance was in God ; and he thirsted, in this reliance, to engage *singly* with the giant, and deliver Israel from his thralldom, “ Who is this uncircumcised Philistine ”—he exclaims—“ that he should defy the armies of the living God ? ” He repeats the question to many within the camp. The people long for deliverance ; but their hearts are too much cast down to respond to the faith and energy of David. His words at length “ as he spake to the men ” were heard by his brethren. Their anger rose fiercely against him. They remembered him only as the shepherd ;—as the youth whose habits and peaceful

manners were well known to him ;—as one to whom war and glory, in the humility of his occupation, had been equal strangers ;—as one whom, in the elevation of their own views, they had despised and overlooked. His courageous bearing seemed a censure upon themselves. Their malignity was excited ; and broke forth in the reproaches of his eldest brother Eliab. “ Why camest thou down hither ?—and with whom hast thou left those few sheep in the wilderness ? I know thy pride and the naughtiness of thine heart ; for thou art come down that thou mightest see the battle.” Thus too was Christ received by his “ brethren” in the flesh,—the chosen nation of Israel. Thus too were they offended at the meekness of his habits ; and the lowliness of his employment. They saw him nurtured amongst themselves ;—they knew the humble and retired tenor of his early years ;—they beheld him poor—and in the world’s eye, powerless ;—they scanned him only by the outward eye ; and in the haughtiness of their souls, exclaimed, with the mind of Eliab : “ Whence hath this man this wisdom, and these mighty works ? Is not this the carpenter’s son ? Is not his mother called Mary ? And his brethren, James, and Joses and Simon and Judas ? And his sisters, are they not all with us ? Whence then hath this man all these things ? And they *were offended* in him ?” * The type, and the antitype were received by their “ brethren” with an equal indignity ; and David, like Christ, had to overcome his kinsmen’s *envy* and *opposition*, before he could enter on the real object of his coming.

* Matt. xiii. 54.

But the words spoken, carried from mouth to mouth, gradually reach the ears of Saul. Taken before that monarch, he repeats the same language, and declares at once his own eagerness for the combat. Saul, however willing to second his noble spirit, yet feels that the stake is great, and prudently enquires his pretensions to so dangerous an honor. "Thou art not able to go against this Philistine to fight with him; for thou art but a youth, and he a man of war from his youth. And David answered, Thy servant kept his father's sheep; and there came a lion and a bear and took a lamb out of the flock; and I went out after him and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by his beard and smote him and slew him. Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. And Saul said unto David: Go, and the Lord be with thee."

A great moral scene was now to be enacted by the people of Israel in the sight of the world to all future generations. The shepherd stood in the place of Jesus. He kept his father's sheep;—he kept them at *Bethlehem*; and from the self-same place did Jesus enter on his ministry. But the shepherd David—as Christ—was required to prove himself worthy of, and equal to the charge he had undertaken. It was required, that he should demonstrate that he was capable of defending them. And how was this accomplished? By a previous trial. The lion and the bear carried a lamb from the flock, and he smote them and subdued them.

Now these beasts are typical of the rough, outward nature ;—of the animal passions which war against the soul.—David *knew* that they were typical; and therefore related them to Saul. There was no analogy whatever in the action of the two contests ;—but there was a *great* analogy in the principle, and on *that*, David spoke. We may imagine the beasts to have been representatives of their known qualities. By cruelty ;—craft ;—reliance on their own strength ;—selfishness in their appetites ;—the host of turbulent affections which are generated in human nature by sin.* David having wholly divested himself of these ;—having destroyed those enemies which would take from him the lamb — *the meek, divine principles of his nature*—proved himself, by the act, the good shepherd of his flock ; and able to cope with the Powers of Darkness in the outward semblance of the Philistine. I would not press the similitude too closely ;—it is not essential—it is enough that it exists in its tendency and result ;—but the victory of David in *the trial previous* to his combat for the emancipation of Israel, and *the previous temptation* of Christ, on the success of which depended his entrance into the lists to contend with the Arch Enemy for the dominion of the world, appear too nearly analogous in principle to require any lengthened argument of justification.

Saul saw in his victory over the lion and the bear, the earnest of future triumph, and therefore said,

* The same idea—that of taking beasts for human passions—is used by Dante in the beginning of the “Inferno.” It is very common in Scripture, especially in the prophets, whence Dante, who was deeply versed in Biblical allegory, undoubtedly drew it.

“Go :—the Lord be with thee.” Still Saul was no spiritual character ;—like Israel in after ‘ages, he judged greatly by the outward aspect. He saw not with the true faith and reliance of David ; and would fain have armed him with the armour of men ;—with ordinary defences ;—the armour of the outward world ;—the same, it will be observed, which Goliath himself made use of. But no sooner had he been armed, than he put them off him. He refused these external defences. “I cannot go with them”—he exclaimed, —“for I *have not proved them.*” I *have* proved my Father’s will ; and know from experience of his given strength, that my reliance in Him shall not fail ;—but these I know not ;—these are of our adversaries. I have not proved them.

The Philistine, like the world to Christ, disdained David, because he seemed inferior to the purpose which he came to achieve. In the pomp and splendor of his own array,—put on and calculated to dazzle the multitudes,—and in the audacity of his pride, he disdained the humble and lowly appearance of David, as unworthy to contend with him. He was a giant amongst men—the fit emblem of his nature—and he saw nothing in the slight stature and open countenance of his opponent, but merited the world’s contempt. “Come to me!”—he furiously cries out—“and I will give thy flesh to the fowls of the air, and to the beasts of the field!” Astonishing similitude! Come to us—was the thought and deed of the Jews to the true Shepherd—the unarmed ; unworldly ; meek ; godlike opponent of their vices ;—Come to *us*, and we will give thy body to the Cross,—thy life to utter destruction ; “to the fowls

of the air, and the beasts of the field." The law of battle between Israel and the Philistines was this;—that the vanquished should perish as a nation and become servants to the victors. And what said the Jews to Jesus, the adversary of their worldliness and corruption? "It is expedient that thou diest for the people, that the nation perish not!"

"Thou comest to me"—the virtual reply of Christ—"with a sword and a spear and a shield;"—with the arm of flesh and the powers of this world;—but I come to thee in the name of the Lord of Hosts—the God of the armies of Israel, whom in thy deeds of old, and more—in thy *rejection* of myself, thou hast defied.

And in truth scarcely is the word spoken;—scarcely the blow, so long delayed, *really given*, before the great *Defier of the Lord*—the tyrant of the true Israel—lies groaning in death, and grovelling in the dust. He is not suffered to deal one single blow for his hated life, when *Christ* appears against him;—but like the Tempter in an after age—falls powerless before the calm majesty, and sacred excellence of the Son of God. *Sin is vanquished in Christ*—and *the Church of God*—the faithful Israel—for ever saved from bondage.

There are many points in this glorious historic prophecy, that we have omitted; though of beautiful effect in giving roundness and completeness to it. Thus we find that "there was no sword in the hand of David." The religion of Christ was emphatically one of *meekness, love and mercy*. David struck not nor combated amongst the hosts of the evil world; as Christ came not "to destroy men's lives but to

save them.”* His contest was with the Arch-enemy,—the champion of Sin; and he came into the world neither to execute judgment on the sinner in life, nor with weapons adapted for any other conflict than with Satan. Thus too David takes off *the head* of his adversary, as Christ—the true Leader of the Church—in fulfilment of the prophecy, “*bruises the head*” of Satan;—“that *all the earth* may know, that there is a God in Israel.” And thus again in *the promise* which was made to the victor, the terms are of admirable coincidence in the type and its accomplishment. “The man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father’s house free in Israel.” And Christ in his exaltation was greatly enriched by the King of Heaven; and received in marriage the king’s daughter—the Church of Christ; and has given freedom, not only to Israel, but to *all nations* under the canopy of Heaven.

And *thus* it speaks home—and most impressively to ourselves. We are of those nations to whom freedom has been given by the victory of the spiritual David. Sunk in barbarism and idolatry;—aliens to God;—slaves through sin, under the tyranny of the Evil One; unnamed and unknown for centuries after the battle of the valley of Elah,—we are of those whom the triumph of Christ has made “free of his father’s house in Israel.” The gifts which God of old gave eminently to David, as the follower of Jesus, he has given equally to us. The strength in which David stood in his contest with the Defier;—in the plenitude of his mercy God has freely en-

* Luke ix. 56.

dowed us. What David was to Israel, as the asserter of her rights, and the sustainer of her faith, that is every Christian soul amongst us, as the life and the vigor of God's Church. We have the power by the inspired influence of God,—who giveth to all who seek, abundantly,—to be with David full of heroism and courage. God forbid, that we should lack the will, at the least to *seek* an equality with him in the fidelity, zeal, and virtues of his soul.

The life of David amongst other resemblances to former histories which have been examined—that of Joseph for instance—possesses this very remarkable one;—that having, in the commencement of his career, given a rough draught, as it were, of the scheme of Redemption, it repeats at intervals several truths in a more enlarged form, though without regular sequence, and perfectly unconnected. It is under this idea that I would counsel the reader to study the remaining acts of his history both in those dependant on the determined hostility of Saul towards him, in his former quality as a type of the world,—such as he appeared in the war of Amalek;—and in those which took place, after the death of that monarch, when, long the anointed, he became at last the actual King of Israel. The persevering hatred of Saul; his repeated attempts on his life;—the avidity which he displayed for his destruction, come forth with great splendour, when tested by this principle. We perceive the beauty of the parallel in a thousand instances. And the conduct of David at that period, opposing,—vanquishing,—gaining the complete power over that monarch,—holding his life repeatedly at his mercy,—and yet using only

the arms of reason, not of force or violence against him;—appealing to his mind and feelings, instead of crushing him at once by his superior power;—suffering him still to exist, although perfect master of his every movement;—this conduct, from its entire spiritual conformity with that of Christ in regard to the fallen world, conveys a lesson to the mind, from the study of which it will reap some of the choicest fruits of Scriptural instruction. And in many of the later passages of his life, when God had invested him with the sovereignty of the world, the deeds, and sufferings, and exaltation of David will never appear in such glorious dignity as when rehearsing, in secret cypher, — in enacted prediction — the corresponding scenes in the life of Jesus. Driven from his kingdom by the conspiracy of his own blood, I can never regard David with so deep an interest in his exile, as when I see in him Christ banished from the throne given him by his Father, by the men of his own nation, his kinsmen of the flesh. I never follow him up “the Mount” laden with the curses of his people, without sympathizing with him in a far higher and holier feeling, because I see in the indignities and the violence which he endured, the dreadful sufferings of Christ in his ascent of Mount Calvary, followed by furious multitudes at once bearing their sins and overwhelmed with their reproaches. Nor do I ever accompany him on his return to his kingdom, hailed with acclamations, and exalted to the pinnacle of greatness, and might and glory, with so joyous and gratified a sensation, as when I see in the distance the spiritual return of Jesus to his monarchy of the world; when the

minds of men shall coalesce in one faith, and one hope, and one desire — when they shall be “of one speech and one language,” and every voice and soul shall look to Jesus as their King, and hail him their Ruler ; — their Redeemer and their God !

With the same motive, would I urge the subjection of the greater portion of the acts of the subsequent kings of Judah and of Israel, to a similar process of interpretation. There are few which will not endure the trial ; and those, as in many of the acts of David, may easily be separated by an ordinary exercise of judgment. Many we omit, in that they are almost a repetition of matters which have already been reviewed ; and many, because by descending so much into details and points of a less bold and striking character, we might seem to weaken those which stand out in such pre-eminence. Thus the revolt of the ten tribes, under the evil and idolatrous Jeroboam, from the tribe of Judah—the chosen of God ; — the possessor of the Holy Temple, — figures the rebellion of the world, in its formidable array of passions, superstitions and violence, against God. It is the revolt of the human will against the heart that remains firm in its faith and its allegiance to God. Thus too the position of Elijah in regard to Ahab ; his denouncements of his worldliness and iniquities ; his judgment on Baal in the person of his Priests ; his prediction of the king’s destruction and the forfeiture of the crown from his posterity ; — in the principle of these things Samuel and Saul live again in Elijah and Ahab ; and the secret truths which have been drawn from the one, would be found in an enlarged—and ramified form, in the acts

of the other. In principle the characters are most strictly the same;—changed in name, but possessing the same properties, and leading to the same results. The judgment, indeed, of Elijah on the Priests of Baal stands out in singular prominence and clearness; the application of which cannot well be mistaken. Israel was halting between two opinions;—a state of spiritual inactivity; and the question was to be decided before them whether the Lord or Baal should be God. Ahab—the figure of the carnal Will and Nature had openly reared an altar to Baal. The Divine Will was dormant in himself and in the greater part of his subjects; and hence the heavens were as brass;—the rain descended not to refresh the earth. The dew of God's blessing was restrained; and a sore spiritual famine prevailed over the land. The prophet repairing the broken altar is an easy figure of Christ repairing the divided will of the human heart;—of which the altar was a type;—the heart which Baal—the God of the carnal nature—had strewed in fragments and confusion. This victory gained by the Divine Fire of the Lord—is the victory which Christ gained by the Holy Spirit over the senses. And the destruction of the Priests of Baal—the fearful judgment of Christ over unbelievers and the workers of iniquity and sin.

In the captivity also of the two nations the same facts are observable, and an identity of principle clearly to be deduced; and this not only in that greater bondage which destroyed for the time their whole political existence;—but in those lesser defeats by which the Heathen monarchs reduced them

so frequently to a temporary servitude ; as often indeed as either a pride in their own strength, or a love of Canaanitish vices, withdrew them from God, and left them exposed to Evil Powers.

In these detailed portions of the history, the mind which has once entered into the spirit of this mode of teaching, will have no difficulty in decyphering the signs in which it has been conveyed ; — but in those minuter acts and shades of character, which we have omitted, for the reason already stated, greater carefulness is required. In some instances, it is shown in a single act of a whole reign. In some, the life of the monarch is comprised within a few sentences. It is *then* probably set forth in the good or evil *tendency* of his dominion. In some, it is displayed in the intervention of a prophet ; — in a promise of good, or a denunciation of evil. In others, as in the cure of Naaman—the sinner healed, through faith, in the waters of truth—it is manifested in some act, extrinsic to the Jewish history ; but indicative of the principle of God's Love and Providence over the Gentile, as well as over the chosen and favored race of Israel. The reader, however, will not fail to remark the singular fact, that throughout the regal government, the actors in all the events recorded are placed in continual *opposition and contrast* to each other. They revolve perpetually on the two centres of action — good and evil. The good monarch of Judah, is opposed to the idolatrous king of Israel. The evil Ruler of Judah, is held in contrast with the righteous prophet who is sent to reprove him. If the monarchs both of Judah and Israel combine in an alliance, so that

they form but one principle, — then are they contrasted with the king of Babylon, or to the king of Syria, — who stands out in a character diametrically opposed to them. It was the design of God, in the fluctuations of their history; in their occasional triumphs when obedient; in the oppression of their enemies, when in revolt against His Law; — it was His design to give instruction by these things, even to the humblest of mankind, and to the most distant generations. It was not because they were monarchs; nor because they were placed in a state, both by prophetic and miraculous agency, above that of every other nation in the world, that their acts were handed down to us; — but because they contained *a system of truth* within them, — *a series of universal principles* — which the lowest and most unlearned might for ever adopt; and appropriate as his own. Hence the continued *contrast* which exists in the actions of the chief men of Israel; — it is a war of principles, — and even in those reigns which seem the most meagre, and the most barren of events, a sound, though secret, wisdom may be sought in *the opposition* of the several agents.

The grand object however on which the attention fastens itself, after the death of the early monarchs of the two kingdoms, is their Captivity. A more sublime moral spectacle has never perhaps been exhibited, than the departure of the nation from their own land in the several trains of their Heathen conquerors. The splendour of their Revelations — the presence of Deity amongst them during so many ages; — their exaltation in the scale of nations, springing as they did from one solitary progenitor;

and he a stranger in the land ; — their brilliant victories ; — the glorious promises of which they were the heirs ; — the thought of these things ; and the knowledge that they had sunk into this most abject state of slavery, solely because they had *forsaken* their God, makes this judgment the most impressive, as it is the greatest of their history. In its figurative sense, it is the same, though on a larger and more extended scale, as the bondage under Pharaoh. The nation fallen from the Truth, has again become the emblem of the natural mind alienated from God, and subject to his wrath. The lesson, so forcibly given in the early part of their career in Egypt, was no longer remembered. They grew wanton in their prosperity ; and God by a terrific stroke of his severity, again impressed on the mind of the world to all ages of its existence, that *Sinning against the Light* — an abuse of His divine Gifts — as it is the most abhorrent in his sight, so is it the most fatal to the offender. In this state of humiliation and suffering, we might expect, in accordance with Scripture usage, that in addition to the promises of future release and consolation which God invariably poured forth to them in their adversity by the mouth of prophecy, *a living type* and emblem of deliverance would be presented to them ; which, leading their minds to meditation on the secret counsels of God's Providence by the means of a well recognized law of revelation, would both keep alive their hopes more powerfully, and induce them to adopt, with greater care, that mode of conduct which would best conciliate his favor. We might look into the annals of the captivity, with almost a certainty of finding that

peculiar form of revelation extended to them in their distress and exile, which had spoken to them so impressively and so feelingly in the day of their prosperity. Nor should we be disappointed in our thought. In the book of Daniel are recorded two of these remarkable symbols; both of which are couched in such singular terms, that the mind the least inclined to behold the predetermined counsels of God in what it may esteem the natural and ordinary course of events, must yet, we should think, be struck with the preternatural quality of these, and at least admit the possibility of their containing higher properties within, than pertain to the common transactions of history. The first of these we dismiss with a few words. It is the dedication of the golden image in the plain of Dura.

The golden idol is the world. The monarch who raised it, and urged all nations and languages under his dominion to worship it, stands *in this transaction*, in the mind and figure of Satan. The Jews, like his *own* subjects, having forfeited the favor of God, are in subjection to him. They are under the dominance of *evil*; — and are commanded to worship the idol on which Satan bases his power.—Certain however of their number, Shadrach, Mesech, and Abed-nego, refuse to obey the command of the tyrant. Though fallen under his power by reason of their alienation from God, in their hearts they *renounce the world*, and in repentance and in faith pray continually for a return of the divine favor. The thing speedily becomes known to the whole kingdom. The Jews, who are equally interested with the three champions for the truth, and equally placed, for the

time, under the tyranny of Sin, see in it a trial of strength. The result will be a triumph or the most utter despair. God will yet have mercy upon them; will yet deliver them;—or he will leave them to their sin, and for ever renounce them. Their minds are worked up to the highest pitch of anxiety.

The trial comes. The might of Satan is exerted against the heart in reliance and in unity with God. The furnace is heated. The arm of violence is put forth. The king's own subjects are sacrificed without mercy in his hatred to the subjects of the living God. The fire slays all the instruments of his wrath. But on the objects of his hate?—It is harmless. It cannot touch them. In the spirituality of their minds they are beyond the reach of aught that is gross and material. —“The fire had no power, nor was an hair of their head singed; neither were their coats changed, nor had the smell of fire passed on them.”* Nay more than this;—no sooner had his arm been stretched forth against them;—no sooner had they been thrown into the furnace of trial and persecution for conscience sake, than *a fourth* form was added to their number, sustaining, and comforting, and delivering them;—“and the form of the fourth was like THE SON OF GOD.” A symbol of such simplicity need not delay us. It speaks for itself. The king, astonished and alarmed, confessed at once a Power Superior to his own. The spirit of the Jews revived. It spoke home to their inmost feelings. The decree went forth that the God of Israel was the One true God; and religious

* Dan. iii. 27.

Hope was diffused amid the dreariness of the Captivity.

The second symbol, in which the prophet himself was the intended victim, from its exceeding faithfulness and sublimity, requires a more detailed notice. It is the incarceration of Daniel in the den of Lions.

Now we consider Daniel in the idolatrous and evil realm of Babylon—the purest spirit amongst the sons of mere humanity—the emblem of the Divine Spirit of Christ, pre-eminent amidst the sin and the iniquity of the world. In the day of his captivity, he was a type of the Redeemer. Judah in bondage we have stated to be the human will and nature fallen into Sin;—and Daniel standing in the fallen world so pure, so holy, and of such transcendent excellence, finds his apt spiritual similitude in Christ in his Incarnation. The resemblance takes place immediately on his entrance into Babylon. The king had chosen him, together with others of the children of Israel, and appointed that he should be nourished in his palace; and instructed in all the wisdom of the Chaldæans, in order that after a certain period, he “might stand before the king”* and rise to honors and dignity in his Court. But the mind of Daniel revolted against the rich and luxurious living which the king designed for him. His soul had no desire to these things. His anxiety was to check;—not indulge his appetites. “Therefore Daniel purposed in his heart that he would not defile himself with the portion of the king’s meat, nor with the wine which he drank;” but restricted his food during his sojourn in the land of the captivity to pulse and

* Dan. i. 5.

water. Let the type of the person stand, and what finer emblem can be given of Christ rejecting the things of earth, and living wholly upon heavenly and spiritual food, than Daniel refusing the gross aliment and meats of the king's table. Refusing to be defiled with aught that was partaken of by an idolatrous Court; abstaining from all that savoured of the world;—its appetites, and its sensualities;—and living on the pure and simple elements of pulse and water. The mind of Jesus, thus nourished by the “bread of heaven,” grew so pure and ethereal in its essence;—in the moral beauty of his human character so surpassing the holiest of the Sons of men, that he became qualified, by his sinlessness, to stand on the right hand of God, man's Governor and Redeemer. And Daniel, in the outward and palpable figure of this exceeding purity, so increased in beauty and strength under his abstemiousness and the simplicity of his fare, that his “countenance appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.”* Indeed so near perfection did his soul ascend by this purifying process, that when the good king Darius held the throne, he preferred him above the presidents and princes of the kingdom, “because an excellent spirit was in him; and the king thought *to set him over the whole realm.*”† He thus became the first subject in the kingdom of Darius;—the chief mover of the acts of his government;—the minister through whom all the king's decrees passed preparatory to their execution. This extreme favor, —as was probable, judging from the invariable laws

* Dan. i. 15.

† Dan. vi. 3.

of human nature,—stirred up the envy of the princes and other officers of the government, whom he had superseded. They strove against the establishment of his authority. They devised craftily against him, that they might overturn and annihilate this project of the King; and compass at the same time the death of Daniel. Thus also of Christ may it be said, that Jehovah thought to place him, as *Ruler over the whole world*; and caused him to be established in Palestine, which from the peculiar manifestations of His power displayed therein, might justly be dignified as the *seat of his own government*. He thought, like Darius towards the prophet, “to set him over the whole realm.” And without doubt, in the omnipotence of his dominion he would at once have done it, and ratified his decree with a force that should have been irresistible, but that the Chief Priests, and Rulers and Pharisees—the Presidents and the Princes of the kingdom of Darius—envied this his exaltation, and sought to degrade him from the rank, to which, by the fiat of the Heavenly King, he had been destined. The Presidents *envied* his assumed dominion; and so evident was this feeling, that even of Pilate it is in express terms declared by Scripture, that he sympathized with Christ, and sought earnestly to release him; “for he knew that for *envy* they had delivered him.” *

But inactive envy, is a mere name,—a degradation to the soul,—but innocent, save to the possessor of it. The Presidents and princes, like the Jews, sought to embody it in action. They scrutinized his every deed;—sifted his public measures;

* Matth. xxvii. 18.

—pried into the secrecy of his retirement; and scrupled at no means, however derogatory, by which they might bring him into discredit and disrepute. The integrity of Daniel mocked their efforts. In morals; in policy; in justice; in the whole range of human acts and ordinances, he was blameless. *They sought witness against him, and found none.* Their malignity was defeated;—"Forasmuch as he was faithful; neither was there any error or *fault found in him.* Then said these men, we shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."*

The envy of the Pharisees followed in precisely the same track in their persecution of Jesus. They sought witness and found none. They sought it from every source suggested by their ingenuity. From his avowed adversaries; from his wavering converts; from the infirm and sick whose maladies he had healed. Every law was ransacked to minister an accusation. His footsteps were continuously beset by a host of suborned unbelievers, greedily vigilant for the least trip in word or deed. Not a day passed without secret consultations against him. Was he not urged with questions of tribute; and questions of adultery; and questions without number of subtle sophistry, that "they might entangle him in his talk?"† Did they not hold up the very Sabbath to him in terror, that they might *legally* stone him—(if all other charges should fail)—as an infringer of its ordinances? Were they not foiled in all? Did not Pilate himself declare from the seat of judgment while condemning him: "I find

* Dan. vi. 4.

† Matth. xxii. 15.

in him no fault at all?" * What then was the *real* ground of accusation against him? Like the occasion against Daniel, it was on "*the law of his God.*" "Then the High Priest rent his clothes, saying: *He hath spoken blasphemy!—what farther need have we of witnesses?—behold now ye have heard his blasphemy;—what think ye?* They answered and said, *He is guilty of death.*"†

This however in the case of Daniel, as in that of Jesus, was the decree of his enemies; and not that yet of his judge. They had decreed that he should die; but it was not yet ratified by the higher Powers; and until that assent had been obtained, they were wholly incapable of putting him to death. "Then these Presidents and princes assembled together to the king, and said unto him, King Darius live for ever. *All the presidents of the kingdom, the governors, and the princes, the councillors and the captains have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O King, he shall be cast into the*

* John xviii. 38.

We must be careful not to confound the character of Darius and Pilate, nor to attribute to the latter, as the human Judge of Jesus, the emblematic qualities, which have been ascribed to Darius. Pilate was a mere instrument in the hands of the Jews. Darius sanctioned the Law which condemned Daniel; and God gave his only Son to death for human sin. There can of course be no resemblance of quality between the Deity and Darius;—but *as* Darius condemned Daniel; *so* God condemned Sin in the sacrifice of Jesus. The similitude is in *the act*, without reference to the nature of the agents.

† Matth. xxvi. 46.

den of Lions.” They might disguise it under the pretext of an excess of honor and glory to the king ;—of a supreme and sacred reverence for his person ;—but the real and direct effect of the decree was *the sacrifice of the religion of Daniel* for that period ;—or in other words,—as the princes well knew,—*of Daniel himself*. It was the pretext of the Jews. All the leading men in the nation united to frame a decree against Jesus ; and the terms of the law were ostensibly an exclusive veneration for the Heavenly king—the God of Israel. Blasphemy, as we have said, was the open and available charge against him. The fury of the multitudes, in their assemblage before the palace of Pilate, was aroused chiefly on the ground, that in asserting an equality with the Father by his title of the Son of God, he blasphemed the Majesty and the Sacredness of Jehovah. “ We have a law ”—was their iterated claim, “ and by our law he ought to die, because he hath made himself *the Son of God*.” The principle of the imputed offence of Daniel, as that of Christ, was a *diminution* of the King’s Majesty ; and in its tendency so completely identified, that it gives just the link that was required to the perfect beauty of the parallel.

The decree was signed ;—but Daniel remained unmoved. He opened not his mouth against it ;—though, as the chief man in the realm ;—as the man, far above all others, possessing the ear of the king, and by his virtues and excellency holding a vast influence over him,—*his spoken word* would have been all powerful. He might have anticipated the devices of his enemies. He might have scattered them by a

nod as the dust before the whirlwind. He might have annihilated them for ever in the favor of the king. Still he remained silent, unmoved; and submissive. The Chief Priests too sent their bands of men "with swords and staves to take Christ." A single word to his Heavenly Father would have called down "more than twelve legions of angels" to rescue him. They had their councils and their conspiracies.—He knew their every thought, and by the slightest impulse of his will, might have anticipated their wisdom and have turned it into foolishness. The people too shouted throughout Jerusalem, "Crucify him! Crucify him!" and he was still unmoved, and still silent,—save in the solitary aspiration of his spirit:—"Not my will; but thine be done!"

"Now when Daniel knew that the writing"—the decree against himself—"was signed, he went into his house, and his windows being open in his chamber towards Jerusalem, he kneeled upon his knees three times a-day, and prayed, and gave thanks before his God, as he did aforetime!"

A splendid image! Jerusalem?—it was the figure of Heaven:—the recorded type of the "New Jerusalem" of St. John:—the city of eternity;—the seat of God! The prophet prayed, "as he did aforetime." His soul was with the Lord; and he lived but in that sanctuary which looked ever towards Jerusalem. Amidst all his occupations and anxieties and harassments on earth, his spirit drew its life and its subsistence from eternity. In all the obstructions and difficulties of his career, his soul, in its devotedness, turned ever towards God! Condemned to death by the known and *unchangeable* law of the

king, he still prayed and communed with his God "as he did aforetime."

What again was the life of Christ in this respect but the manner of Daniel revived ; and reflected on the broadest scale in which it was possible to be exhibited ? Christ knew that his Father would suffer him to be condemned to death. He knew, from the first moment of his entrance into the world—the sinful Court of Babylon—that his life was forfeited for the sins of its inhabitants ; and that "the excellence of the Spirit that was within him" would be an offence to the rulers and the sentence of his own death ;—and yet were his thoughts,—I would say, his whole soul, turned ever towards "Jerusalem." His face was ever towards the holy city ; and prayer from his lips ascended incessantly to his Father : "he prayed, and gave thanks before his God, as he did aforetime." Nay, even after the machinations of his enemies had prevailed ; when the betrayer was found, in the person of his own disciple ; when the armed bands of men were in pursuit of him ;—even at that hour, when not the most distant hope of rescue was at hand, was Christ "found,"—like his type Daniel—pouring forth his heart in prayer, "and making supplication before his God."*

Seized ; bound ; and brought before the king, the decree is rehearsed, which records his condemnation. It is immutable. It stands fast. The word of the king has gone forth ; and Daniel has been "cast into the den of lions."

But how, it may be asked, could the king bring his mind to condemn the innocent ? how endure, that

* Dan. vi. 11.

his favorite and well beloved should be subject to so ignominious a death? The accusers themselves give the answer. "Know, O king," say they, "that the law of the Medes and Persians is,—That no decree or statute *which the king establisheth may be changed.*" The law once gone forth from the lips of Darius is *immutable*. It is *impossible* that it can be changed. It would be a forfeiture of his own power and attributes, as King of that nation, of which no statute can be annulled.

The altering the law, by the destruction of *the principles of his government*, would be his virtual deposition. The Law having been once made, there remained no *moral power* in the breast of the king to pardon the transgressor against its enactments. It was no longer the king's condemnation. He was condemned by the Law;—and the decree took effect without his will or interference.

And thus again—how wondrous these incessant coincidences!—was it in the law by which Christ became condemned. It was on the potency of that fixed principle—"that no decree or statute which *God* establisheth may be changed," that Christ was given over to death;—the victim of others' sins;—the sacrifice to God for the iniquities of the world. The Lord had established his irreversible Law—that "the soul that sinneth, it shall die." The human nature, fallen through the transgression of Adam, was condemned by this statute to certain death. Nought in nature could annul the penalty. It was no longer God—it was *the Law* which condemned it. Judgment must be exacted, or the Divine Attributes would be invaded. And the penalty *was* exacted.

Christ undertook the sacrifice. He offered *himself* as the victim to the Law; and *by it* was he condemned. The decree had gone forth; and although, in the plenteousness of the Divine compassion, it may be allowed to the mind to imagine that the Father might in spirit, as Darius, "have laboured till the going down of the sun to deliver" his only Son;—still the law "might not change"—and the full sacrifice was enforced.

Still, although condemned, Daniel was not forsaken; for the King comforted his minister. He came to him and strengthened him with the assurance, that the God whom he served thus "continually, would deliver him." How runs the parallel?—In the last hour of his freedom; when the decree against his life was in full force; when human hope had wholly fled; in the intense agony and suffering of Gethsemane, an angel of God *comforted and strengthened* Christ with divine influence from the Father.

"And a stone was brought, and laid upon the mouth of the den, and the king sealed it with his own signet, and with the signets of his lords, that the purpose might not be changed concerning Daniel." A stone, also, was rolled against the door of the sepulchre, when Christ was given over to what was fondly imagined to be a certain and inevitable death—but which *in fact* was no more a real death, than the inhumation of Daniel;—and it will not be forgotten, that the official seal of Pilate, and the seal of "the chief Priest and Pharisees"—the signet of the lords—was affixed to the stone, on the express ground, "that the purpose might not be

changed." "Command"—say they—"that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead, so the last error shall be worse than the first. Pilate said unto them; Ye have a watch; go your way, make it as sure as ye can. So they went, and made the sepulchre sure, *sealing the stone*, and setting a watch."*

Joy and exultation reigned through the evil world. The victim was slain. The well-beloved, whom the king "thought to set over the whole realm" was deposed for ever. Again in spirit is the cry of Joseph's brethren raised "Let us slay him and *cast him into some pit*, and we will say, some *evil beast hath devoured him*; and we shall see what *will become of his dreams*!" The presidents and princes, congratulated themselves on their victory. The Chief Priests and Rulers made Jerusalem re-echo with their gratulations! The night consumed in sorrow and mourning by the King, is passed in feasts and revelry by the people.

Lo! morning dawns. Scarcely have the first streaks of light appeared, before the Monarch hastens to the sepulchre of Daniel: like God in Spirit "early in the morning when it was not dark," to the grave of Christ. He tears away the seal;—he rolls back the stone;—and calls hurriedly on the name of his favoured and faithful minister. The voice scarcely reaches him, ere he answers. He lives! he is uninjured; he is saved! "O king,"—he exclaims—"my God hath sent his angel, and hath

* Mat. xxvii. 64.

shut the lions' mouths, that they have not hurt me; forasmuch as before him, innocency was found in me; and also before thee, O king, have I done no hurt." The prophet was of a soul too spiritual; too divine; too free from a carnal imagination and the things of sense, for the Lions to assail *him*! He was to them little else than a shade;—an image reflected before them as in a glass. A thing of air and light; impalpable to their touch. They looked; they prepared to spring as he descended; but they were subject to a higher Power; an imperative instinct still kept them back; an instinct, which at once unnerved their strength, and deadened their wonted appetites. God sent his angel and shut the lions' mouths.—How could it be otherwise?—For these Lions?—They were the evil Spirits of Darkness. The appointed ministers of Satan, by the will of God, to devour the soul fallen and condemned through sin. Daniel in the Den, was the figure of the soul in the grave,—in the state of death;—and the Lions find their natural and necessary resemblance in the torturers of the soul, on whom the judgment of God's wrath has been past; and who have been delivered by that sentence into the dominion of Hell. They were savage and cruel in their appetites;—lusting for flesh and blood;—greedy after those gross aliments, which corresponded and harmonized with the ferocity of their own natures. The sinner; the unjust; the extortioner; the adulterer;—the men whose depravity of soul had lowered them to their own level, and likened them unto themselves;—*these* formed their proper and desired food;—and the descent of these, was

the signal for joy and triumph through the dark dwelling of the Evil One.

But to Jesus?—their mouths were closed. He was unassailed and unhurt. Unassailed;—though the Devil as a *roaring lion* goeth about seeking whom he may devour. Unhurt, in accordance with the prophetic prayer of the Psalmist, “Lord, rescue my soul from their destructions; and my darling from the lions.”*

“Then the king commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.” Christ on the third day was thus taken up by God from the tomb, uninjured by the violence of death. He arose from the grave despite the lions within; despite the seal; despite the great stone rolled before its mouth;—for God came unto him in the morning of his Resurrection, and loosened the bands which held him;—resuscitated his spirit; and commanded that he should be taken up out of the Den. And not *only* did he arise; not only stand in his former power over the world, over which he had been already placed *chief*, amongst the Presidents and Princes of the realm;—but he arose in greater might and greater glory than before. He was exalted in authority, far above his former state. He stood the Sole Ruler in the Court of Darius;—before whom all nations and kindreds of the king’s dominions were commanded to bow;—before whom every knee was to bend “of things in heaven, and things in earth, and things under the earth;—and

* Ps. xxxv. 17.

every tongue confess that Jesus Christ is *Lord*, to the glory of God the Father.”*

One thing yet remains to complete the figure. A dreadful sign for the sinner and unjust of every age! —A sign to cause *terror*—even in that heart which lives insensible to *God's love*. The king, by a stern, though just law of retribution, commands, on the Resurrection of Daniel, that his accusers should be brought, and that “they, their children and their wives”—all in truth that belonged to them, “should be cast into the same den,” in which they had immured his favoured minister. He would purify his Court from the contamination of their presence;—he would let none survive! The whole race was evil; and had participated in the joy and triumph of their late success. He commands them to be brought forth! His will was executed with that word! They are led into the presence of the King; and the presence of the revived Daniel! His Power restored; exalted to the highest pitch of greatness,—he stands at the right hand of the Monarch, the virtual Judge, in the condemnation of his enemies. They behold him whom they persecuted;—him whom they pierced;—him whom they slew “with sharp arrows;—even bitter words.” They behold him;—and oh! galling thought—aggravation of that dreadful judgment—they feel that their *Victim* is the Arbiter of their fate!

It was but a moment's thought:—The Law engraven in characters, imperishable as God's own nature, has already condemned them;—“*He shall*

* Phil. ii. 10.

*have judgment without mercy that hath shewn no mercy.** The Law has prevailed. They are cast into the gulf.

But what an instant change has been wrought upon the Lions! At the very sight of the Adversaries of Daniel their nature has returned to them! Their instinct is again free;—their mouths are loosened. Their savage appetites are again predominant. They are awakened in an instant. They *knew*;—they *recognized* their own proper prey. They behold gross and carnal natures assimilated to their own—“they had the mastery over them, and brake all their bones in pieces, or ever they came to the bottom of the Den.” And the accusers of Christ;—were they not cast by their Heavenly Father into the pit of destruction in all their then existing generations? Was not the blood of the Innocent on *them* and on *their children*? Was not their city burnt up with fire and their rule scattered to the four winds of Heaven? Yes:—*not one of them survived*. They found in the fierce passions and wrath of the Roman, a violence and a hate that was equal to their own;—and fell into “the pit that they intended for others.” They became a byword; a reproach; and in the extirpation of their race stood forth, with the enemies of Daniel, an example of the severe judgment of the Psalmist, “A wicked man shall not live out half his days.” “Evil shall hunt the wicked person to overthrow him.”

It is to reflections like these, that this history would lead us;—to points of such high and godlike mystery, that to the devout and pious mind, the

* James ii. 13.

external figure will bear no proportion to that which is hidden and concealed within it. Yes—and to points of a still more individual and absorbing interest;—to the day when Man's *own* Nature shall be judged by the law of Holiness which is by Christ;—cast into the Den—the grave—by the inevitable law of our Being, we shall prove in our own person, whether the mouth of the Lions shall be closed against us;—or whether, through perseverance in iniquity, they shall prevail and have the mastery. The day must come—too soon alas! to many!—when the soul of every subject of the Great King must be tried in the balance of Daniel—and sink down for ever with Satan and the fallen;—or rise justified and upright in the Paradise of God. Look well, Christian soul, to “the decree;” for it is the voice of the Almighty, through the voice of his Vicegerent. It is addressed to “all nations, people and languages” in all ages and in all times that “dwell in all the earth.” It is God who has, *in Christ*, proclaimed to all his subjects, that “they tremble and fear before the God of Daniel;—for he is the living God, and stedfast for ever; and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth; and he worketh signs and wonders in heaven and in earth;—who hath delivered Daniel—(his only Son)—from the power of the Lions!”

We have thus passed under review some of the more remarkable narratives in the annals of the Old Testament, in which the theory commended is imagined to have been engraven. We have considered them as parts of a continuous and regular

system, commencing with the Fall, and stretching forward, after a determined order, throughout the rise and progress of the Jewish nation. It seems unnecessary to subject the return from the Captivity to any lengthened analysis; since the same principle which was in force in their abduction, must naturally accompany their release from bondage. The ten tribes, who had broken wholly from God in their addiction to Baal, yet remain in exile—until God in his own season shall show compassion to them—a monument of his abhorrence of idolatry and *perseverance* in Sin. The tribe of Judah, who repented of their offences, and turned to Him in weeping and mourning and faith revived, were accepted in their contrition, and restored to his Love and Favor. Judah is the soul sinful and alienated from God in the Captivity;—and the reader will not fail to discover the operation of the same figure in their return with contrition and tears. His mind will readily perceive in the difficulties which first retarded, and then beset that tribe on their return;—in the opposition of enemies; in the scorn of the world by which they were surrounded; in the obstacles they had to contend with, before they could *rear again the Temple of the Lord*,—the trials which beset the soul, once averted from God, before it can *again* recover its former state; and bringing itself into the subjection of Jesus,—again be built up the living Temple of the Holy Ghost!

We might, at this point of the history, close the views to which we have endeavoured to give a free currency and sanction. Whether right or wrong, in all that depends on the First Covenant, they have

been brought, by their own *innate strength*, within the compass of a single, uniform and invariable Law of treatment. We might leave them, at this point of completion, to the judgment of the reader to repudiate or receive. But the mind involuntarily looks again to that Person in whom all have been written, and to whom all, by an inspired wisdom, tend; and demands to know in what degree the general acts and teaching of Jesus (as well as those instances which have been quoted) corresponded with the mode of doctrine delivered under the Law. Nothing can be more conclusive of the soundness of the theory than this very test. By far the greater part of his doctrines were impressed on the mind of his hearers under the form of parables;—a mode strictly in accordance with the historic symbols which we have examined; and only different from them in this particular; that while one exhibited the will of God in events which *actually transpired* and were overruled and directed to a certain end;—the other *imagined* events to have taken place, fashioned forth on precisely the same model; and conveying precisely the same instruction. Our Saviour was not only a Jew himself, in his human nature; and instructed from childhood in all the learning of his nation;—but his object was to convert—to address himself to the feelings of Jews;—and he therefore naturally adopted that form of doctrine to which they were most accustomed, and which would act with the greatest force upon their judgment. By far the greater number of his parables, *in their spirit*, are little else than diversified glosses on the types of the Old Testament. The Prodigal for example. Like the

Gentile—or the soul in its natural and unregenerate state—he has wasted the portion of the goods which he received from God—his Father. He has gone into “*a far country*”—into sin and alienation from God. He fares ill in that land. His soul, no longer supplied with gifts and grace from his Father, languishes. He finds neither comfort nor pity, and in the extremity of his distress tastes the very dregs of spiritual corruption. But at length, reliant *on the known mercy* of his Father, he returns. He seeks to be *Redeemed* from his lost estate. His father watches for him; sees him “*afar off*,” and receives him with the joy with which God,—as Jesus himself has assured us, ever welcomes the return of the true penitent.

The Jew however, his elder brother—like Israel on the call of the Gentiles by the Apostles—is wroth at his reception. He complains, that by the pardon of the prodigal heathen, his own rights are invaded. He at once scorns and disowns the tie of relationship as the sons of one common Parent; and refuses to participate in the joy, which his arrival has diffused. He will have all the blessings of Redemption reserved to himself. But as God replied to the Jew, in the kindred parable of the “hired servants,”—“Friend, I do thee no wrong, *take that thine is*, and go thy way,”—so now doth he calm the indignant remonstrances of *the first-born*: “Son, thou art ever with me; and all I have is thine. It was meet, that we should make merry and be glad; for this *thy brother* was dead and is alive again; and was lost, and is found.”

In the rich man and Lazarus the same model of

instruction is preserved ; though carried out to a greater extent by an announcement to the nation—of which the Jew well knew the application—of the fatal fruits of their unbelief. The rich man, like the Jew, abounds in wealth and revels in the enjoyment of his possessions. They are the external emblems of his riches in knowledge ;—the treasures of divine truth. But while he is thus blessed with prosperity, and lives thus careless of the future, Lazarus, poor, outcast, and covered with sores, lies despised at his gate, “desiring to be fed with the crumbs which fell from the rich man’s table.” He finds his full figure in the Gentile, an outcast from God’s heritage ; without riches of divine knowledge ;—corrupt, sinful, and stricken with maladies ;—but yet eager for Truth, and desiring in humility of soul, like the woman of Canaan, to be fed with the crumbs—the merest elements of God’s counsels. They die. The Jew in his opulence—despising the revealed will of God in Christ, perishes. The Heathen, in his returning faith, is saved. He is saved in the faith of Abraham.

The Jew however in his condemnation is doubly tormented in the knowledge of the general unbelief of his nation. “Send Lazarus,”—he exclaims,—“to my Father’s house, for I have five brethren, lest they also come into this place of torment :”—“They have Moses and the Prophets,”—is the stern answer of the Patriarch—“let them hear them.” They have the full truth proclaimed to them. They have a knowledge of Redemption by the Messiah in their Law and in their prophets. They have the sentence of God announced to them, if they live for the present life, and reject the proffered salvation. Let them

search diligently through the Sacred Records, and gain the same faith in Christ, which I, their progenitor, attained, ages before either the incorporation of the Law, or the manifestations of the Prophets. Let them cast off their evil sense of security; let them seek in the Scriptures for the Truth in the mind of the despised Lazarus, and they will gain the favor which he has acquired, "for they are they which testify of Christ."

An examination into the other parables, will reduce all within the circle of the same secret doctrine; varied to meet the peculiar circumstances of the persons to whom they were primarily addressed,—but all referring and tending, more or less remotely, to the truths of Christianity. The same fact is also perceptible in the miracles which he wrought. They have all a general and broad application to the mind of the individual whose recovery they effected, or the religious state of the nation to whom he belonged. If the blind were restored to sight by the power of Christ, the inference is easily deduced, that the light of their minds is to be opened, and darkness dispelled by the saving doctrines of our Redeemer. If the lame and the halt receive their strength, and walk upright before men, we infer from the miracle a lesser state of evil, than that of total blindness; and the weaknesses and obliquities of their minds having been healed by Christ, they stand erect before God, and justified in his sight. If the servant of the centurion is cured from his malady, we infer from it, not only that the favor and grace of Christ are extended to the most averted from his Law of Truth;—to those, whom from the greatness of their iniquity,

no message has been sent;—but that *each soul* amongst mankind will be restored in proportion to the soundness and the fervency of his Faith,—“*as thou hast believed, so be it done unto thee.*”

This is a principle, like that contained in the parables, too obvious to require proof;—but from very many a design of a different character is evolved; one which, as we have said, is nearly assimilated to the histories of the Old Testament. The miraculous draught of fishes will at once illustrate this position, and give a remarkable exemplification of the *over-rulement* by Christ of the ordinary actions of men, and their adaptation to the designs of his own spiritual counsels, of which so many instances have already been given in the course of the present subject.

Our Saviour in his first progress through Judæa, having gone into Galilee, stood by the sea of Tiberias. His fame has preceded him; and the people press eagerly upon him to hear him. Two barks belonging to fishermen are drawn upon the strand. The owners are near them mending* and washing† their nets. Their toil has been unsuccessful; they have returned empty.

This was the view that met the eye of Jesus, as, accompanied by the multitudes, he descended on the shore; and these simple facts he determined to make *subservient* to a point of doctrine, and exhibit in them a *living parable* of divine truth. The fishermen, like the people, were ignorant of Jesus, except from the distant report of others. They stood under the figure of the natural soul without Redemption.

* Mark i. 19.

† Luke v. 2.

They had toiled all the night, and had caught nothing. They had broken and clogged their nets in the fruitless labor. The mind of Jesus saw in these things the emblem of the soul toiling to no purpose in the time of its darkness ;—its systems of seeking truth too weak and fragile to withstand the shocks of the evil world. On this idea he acted. Entering into one of the vessels, he prayed the fisherman to whom it belonged “to thrust a little from the land. And he sat down and taught the people.” “*A little from the land.*” The mind of the multitude required in its emblematic character, *the elements* of knowledge ; and Christ in this first action exhibited the mode in which it must be dealt with in its first advances towards faith. The water stands, in its usual Scripture acceptation, as Truth ;—or Christianity. Jesus therefore in opening the saving doctrines of the Gospel to the natural mind of the people, expounds them only in their easiest and simplest form ;—the rudiments of faith. He is on the water ;—but he has at first sat down to teach *a little* only from the land. When however he had left speaking to the multitudes, he turned round to the owners of the vessel, whom he already in his mind had enrolled amongst his disciples ; and designing to exhibit the full powers of his doctrine, enjoined them “to launch out *into the deep*, and let down their nets for a draught.” The mind prepared by the first principles of faith required to be launched forth into the deep—unto the great and hidden mysteries of Redemption—to gain any recompence for its toil. The one was requisite from the low state of the soul’s knowledge ;—he taught a little from the land ;—but

the elements acquired, the more abstruse truths became essential, and it was imperatively demanded of the soul, in order to its profit, that it should thrust boldly from the land and fathom *the deep waters*. Peter, whom he addressed, was, as yet, ignorant of his occult design. He answered by a single reference to the external circumstance. "Master," he replies—"we have toiled all the night, and have caught nothing." True;—in the natural sense;—and true also in the sense which Jesus adopted;—in the night of Heathenism; and even, through their perversion of its disclosures—in the night of the Mosaic Covenant. Still, though half doubtful of success, the future disciple fails not to obey the voice, which had already initiated him into the true Faith. He launched out. He let down the nets. A multitude of fishes, far greater than he had ever seen, were enmeshed;—so great, that the nets began to give way under the pressure of those, who strove to be enclosed in them. *Then* was it that Christ laid open the mystic intent of what had been done;—that he revealed the secret counsel which had so overruled their ordinary actions to his purposes of doctrine; and showed them convincingly that what had happened had been exhibited to them in a figure. "Fear not,"—he exclaims, in calming the awe of their minds from the miracle which he had wrought—"Fear not; from henceforth"—(by adopting the same course—and by obeying my law)—"*thou shalt catch men!*"

One thing alone is wanting to complete the type, and re-produce the miracle amongst men, continually, to the latest generations;—the conduct of the en-

lightened fishermen. "When they had brought their ships to land, *they forsook all, and followed him.*"

To the same test, and perhaps with even greater power, would we subject the miracle of the Loaves and the Fishes.

A vast multitude of every age and sex have congregated around Jesus in the wilderness to listen to his instructions. They have been three days with him; and of necessity, from the situation, have fared scantily. He is about to dismiss them; but knowing their hearts well; reading their inmost thoughts;—he feels that they require a further sign of his Divine Power, in order that the lessons of Faith which he has impressed upon them, may be received in their full profit. He selects the hunger which they suffer, as the medium of this design. Again then, the multitudes rise in the figure of the natural mind without Redemption. They are in a desert. They are without food. They hunger, and faint, and seem about to perish in the way. Sorrow is on every cheek. The disciples themselves despair of satisfying their cravings. They are at fault; and turn to Jesus for advice and assistance in their extremity. "Whence,"—say they in reply to an expressed feeling of compassion from Jesus—"whence should we have so much bread in the wilderness to feed so great a multitude?"* The question gave the desired movement to his intention. Seven loaves and a few little fishes are brought to him. The multitudes are commanded to sit down:—*to wait in faith* for the food which shall satisfy their hunger, and re-invigorate their wasted strength. The loaves are

* Matt. xv. 33.

blessed ; are broken ; are distributed. "They did all eat, and were filled." None was sensible of the previous scarcity ; none lacked provision to the extent of his necessity. They were *all* filled ; and seven baskets of fragments—so plentiful the supply—remained over and above to them which had eaten.

The miracle bears its spiritual explanation in the mere relation of it. The bread of life, insufficient, in the mind of Jew, and Gentile, to give salvation to the soul. The meek, simple, unostentatious mode in which Christ distributed the invigorating truths of Redemption. The satisfying nature of his doctrines. Their power of embracing all ages, kindreds and relations of men. In each of these points the miracle speaks home with wondrous force to every soul upon the face of the earth. We see it ; — we appreciate it ; and bow in lowly adoration before that Holy Being who designed it for our wants, and adapted it for our consolation.

But did the multitudes, while lulling their hunger, — before the miracle was made known unto them by its completion, and their eyes were opened — did *they* know, that they were thus demonstrating to the world in their own conduct, one of the most glorious principles of the religion of Jesus ? Undoubtedly not. They were wholly ignorant of it. They performed of their own will a natural action. Their minds were bent to the alleviation of a pressing want. But Christ *overruled* the action to a religious intent ; and followed up, in the mixed multitude, the self-same law which had been so repeatedly shown forth in the Patriarchs and Princes of the Jewish Dispensation. The following chapter ex-

plains the design. The disciples had forgotten to take bread. They felt vexed at their forgetfulness ; and talked among themselves of the omission. "Then said Jesus unto them : Take heed of the leaven of the Pharisees and of the Sadducees." Their minds were still unaware of the *full* range of the miracle. They caught at a lesser object ; and "reasoned among themselves, saying, It is because we have taken no bread." Our Saviour reproved them for their forgetfulness of the inner bearing of the distribution of the loaves, and for the grossness of their understanding. He brought it again to their memory. He explained anew his allusion to the leaven ;—and *then* was it that they fully comprehended him and "understood, how that he bade them not beware of the *leaven of bread*, but of the *doctrine* of the Pharisees and the Sadducees."

St. Luke has preserved the memory of a miracle which, like those which have been thus lightly reviewed, not only throws forth from itself the same secret principle, but has also the advantage of our Lord's own indication of its real bearing. A woman who had been oppressed with an infirmity during eighteen years, appears before him. She was bowed down with weakness, "and could in no wise lift herself up."* Jesus beheld her in her severe suffering ; and having compassion on her wretchedness, called her to him, and said unto her, "Woman, thou art loosed from thine infirmity." Taken thus, it is a mere exercise of power. The same thing might have happened—at least as far as the infirmity of the woman was concerned—in thousands of instances.

* Luke xiii. 11.

In every city of note over the whole surface of the globe may persons be suffering under a like affliction; and the woman, recorded by St. Luke, presents, in this outward figure, no difference from multitudes of the infirm and stricken. The ruler of the synagogue, in which the cure was wrought, and the Jews who beheld the act of power, saw it only in its external phase. They had indignation against Jesus, because he had presumed to make her whole on the Sabbath day. They saw no deeper into the matter, than that one afflicted — like many others in Palestine — had been restored to strength on the Sabbath. But in what manner did Jesus answer their objection? Not merely by the assertion that it was a justifiable act in the sight of God to do good on the Sabbath, of whatever nature might be the benefit conferred; — but that the restoration of this woman was *peculiarly appropriate* on that day, in that she had been *spiritually bound* in her infirmity, by Satan himself. “Thou hypocrite,” he exclaims, “doth not each one of you on the Sabbath loose his ox, or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom *Satan hath bound*, lo, these eighteen years, be loosed from this bond on the Sabbath day?” Subject and bound by Satan, she cannot be confounded with the nameless multitudes of the afflicted in body. Christ has himself invested her with a higher character. He has made her an index to the objects of his clemency and compassion; and shown that she—like the wretched beings possessed with devils in that age—stood forth in a typical, as well as in an actual state of suffering.

“ *Whom Satan hath bound ;*” — give every latitude to the Jewish idiom ; — let it be a forcible expression for an extreme infliction of pain and sorrow ; but still we do not *get rid of* that inner application, in which, as we contend, the real strength and validity of the term consists.

The woman bowed down with infirmity, is the Heathen or the Jew, weak in knowledge, and bowed down with superstition, covetousness, or idolatry. She has been long in that state of enervation and bondage. Satan — the Principle of the world — of time, and sense — has retained her under his dominion. He would have retained her still longer — but that *Jesus* having come into the world “ called her to him,” — *called her*, as he did the natural soul, by a revelation of the Truth in God ; — and as soon as she was obedient to the call — “ loosed her from her infirmity.” Immediately on this exercise of his power, she was made straight ; — she arose in strength ; and she “ glorified God.” She felt the potency of the Christian word of life ; and, freed from her bondage unto Satan, gave her faith and her praise to that Being, who showed that he held a supremacy, not only over the ills of the body, but over the sins and infirmities of the soul.

We may readily imagine the influence which such a miracle would hold over the mind of the multitudes who beheld it ; — the eagerness in which they would bend before a Person, appearing as one sent from God, who assumed *a double* authority of such might and potency ; — and the re-action which the thought of a miracle, wrought under such circumstances, would cause in their own breast. It would

display the fulness of the divine Love in Redemption to them, as to us, under a symbol the most evident and striking; and cause, — as we might hope — the heart ever to *respond* to the voice of the angel when he proclaimed the divine will to Joseph, “Thou shalt call his name JESUS — for he *shall save his people from their sins.*”

We consider the principle fully established in these instances. They are plain and easy: and the key once given, are almost self-evident. We glance at one example more, which, while it harmonizes with the other miracles of our Lord, yet arises to the mind in some degree of peculiarity. We allude to the waters of Bethesda. “There is at Jerusalem,” — writes St. John — “by the sheep-market a pool, which is called in the Hebrew tongue, Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water; — whosoever then first, after the troubling of the water stepped in, was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years.”* The quality with which this water is thus stated to have been endowed, must, in *any* sense, be acknowledged as preternatural. It has by some writers been received as a type of the speedy accomplishment of Zechariah’s prophecy, “In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.”† Jennings thus interprets it: “The foun-

* John v. 2.

† Zech. xiii. 1.

tain of the blood of Christ to take away all sin," he writes, "was afresh typified by the miraculous virtue, which God put into this pool, to heal all manner of diseases. And as the fountain of Christ's blood was to be opened at the passover, at which feast he was crucified, so Dr. Lightfoot imagines, that the miraculous cure was effected by this pool at that feast only." It is impossible, both from the properties of the fountain itself, and the usual course of God's method of instruction towards the Jews, to believe that the order of nature should be reversed, without conveying some inner and spiritual meaning to the nation, in whose presence the marvel was exhibited;—and it seems highly probable, that the ground of the opinion, which we have quoted, is the correct one. It is a touching image of the state of man in the eyes of God;—the state of the world unredeemed, and unregenerate. In the sight of *men* it is fair and beautiful;—It is abundant in enjoyments;—Revelry and mirth are in our dwellings; and our streets are thronged with the gay, fortunate and happy. But in the eyes of *God* they are but the "blind," wandering from the light of Truth; "the halt"—immoveable to divine grace;—"the withered"—languishing in their worldliness;—a crowd of beings, subject to his wrath, and spiritually wretched by their long habitude to sin. "A great multitude!" and like their image at Bethesda, judged by their own powers, all of "impotent folk." *All* however "*wait for the moving of the water.*" Weak and sinful as they are, they know still that they are watched and guarded by God's Providence. They

* Jennings' Jewish Antiquities, lib. 3. cap. 3.

would not *die* in their present state ; — concealed as their real feelings may be, from the common gaze by its outward splendour. There are none who would carry the *unsoundness* of their heart, into the Eternal Presence of their Creator ; and ill defined as their feelings may be to their own selves, — they all wait, with a secret desire, until God shall send down his angel, and by mercy “ make them whole of whatsoever disease they had.”

If however the narrative has any force in this general application, — which we conceive it has, — it is exceeded an hundred-fold, by a reference to the watchful anxiety of the world, in the times anterior to the descent of Christ. The world *eagerly looked for* the coming of the Messiah. It *waited* for him, under a painful sense of their own maladies and alienations ; — waited until *the Angel* — the messenger of God’s Covenant — should be sent down and impart to the waters their soothing and healing qualities. They *knew* that he would come ; and in the consciousness of their own impotency, put their entire Faith in him for their deliverance.

Spiritualizing then the visible symbol, which our Saviour selected for a demonstration of his saving Power ; the pool, — the receptacle of the waters — is an emblem of the heart, the seat of divine truth and wisdom. The sick and the infirm, wait for the descent of the Spirit of God into their hearts ; and, through the movements of the conscience, look for the infusion of a right faith, and the true power of salvation through a Redeemer. Whoever *first* entered after the troubling of the waters — whoever in the sense of his own infirmity, embraced *at once* the

faith of Christ,—embraced it when *first* proclaimed to him, and when *first* assured in his heart of its divine origin and veracity,—was healed.* The Angel descended, and the soul revived. This was the great doctrine forthshadowed to Jerusalem. The miracle performed by Christ on one of the afflicted, stands out in a more individual power, and *grounded on the general principle*, gives a lesson to the sinner of every age, sex and country.

Among the expectants at Bethesda, behold a man, which had an infirmity thirty and eight years. A soul grown old in sin! so long afflicted—with the means of recovery *in sight*, and yet without effect! What accumulated misery! He had no one to *lead him*, to the healing waters;—no friendly hand; no sustaining power; and all eagerness for health, he found it yet unattainable. In himself he was wholly weak and nerveless; and without other assistance, he must have died, as he had lived, in his corruption and his sin.

But at length Jesus—as ever at some period of life to the soul in sin—at length *Jesus* came to him. He had long seen his affliction; had long known his unavailing efforts to arise from his infirmity *without his* assistance;—had witnessed his faith in the

* There is a difficulty in this part of the parallel;—though one very easily to be surmounted. The great principle asserted by it, seems to be a *readiness in Faith*. It *may* mean, taken in an enlarged sense—though it is hazarded as a mere opinion,—that whoever *first* embraced the Law of Christ, whether the Jew, or the Gentile—whoever first entered should be healed;—the other rejected;—which is historically true. I am however inclined to the opinion in the text, under the idea, that a *readiness in faith*, was the doctrine to be inculcated.

virtue of the waters, from their effect on others :—though incapable himself through weakness, of experiencing their efficacy. He *comes* to him, and utters the cheering voice. “Wilt thou be made whole?” The word was but the prelude to the great work. The expected confession is scarcely made, before the command is uttered “*Rise ; take up thy bed and walk.*” It is a portrait of our every-day existence. Urged by long habits of sin, men are often incapable of raising their thoughts *faithfully* to God, when the sense of their infirmity first becomes painful to them. Their heart is pressed down to earth ; and it is God alone who can raise it from its abasement. They wait for his favor, that they may shake off their languor. But it remains only with themselves to confess Him and to receive it. He wills it ; and by signs and wonders performed on men of old ;—and by the records of Sacred Writ, animated by the influence of the Holy Spirit now ;—he manifestly entreats it ; and takes away, even the pretence of distrust, by the prevention—the anticipation of his grace. Let them pray to Christ *fervently*, as those who pray for their soul’s life ;—assiduously, and from the heart ; and the waters will be moved, and the depths of the heart troubled. They may have tarried long,—but not in vain. Halt, blind, and withered—they may have looked anxiously for the descent of the angel ; and have feared lest to *them* his influence should have been denied ;—but the Spirit of Christ will come at last ;—yea, CHRIST HIMSELF will be present to thee ; and although thy limbs may not at once be straightened ; nor thy sinews at once strengthened ;—though thine efforts to move may at first be slow and

languid ; and thine infirmity may still be felt within ; —yet Christ still stands by thee,—still watches ; still compassionates ; still loves thee ;—and at length will so adapt every pulse and every breath to the great object he has in view, that in renewed strength and vigor he will exclaim to thee in present power and in future hope ; “ Son, thou hast waited faithfully for my salvation. Rise ; be of good cheer ; thy sins be forgiven thee.”

The subject, brought down to this point, ceases from its present claim to our attention. A farther pursuance might accumulate examples, but perhaps give none which would possess decided novelty. The *one principle*, as usual, would be oft repeated, without being essentially strengthened. Important to the last degree, as such a scrutiny would be to the mind of the individual in his search for Truth ; the object we have had in idea seems sufficiently to have been answered by the passages already cited. Whether the mind of the reader yields to the mode of revelation which has been presented to his decision,—or whether he resists it, one point is sufficiently clear, that the examination of those instances in the Bible which have been omitted, would not alter, in the slightest degree, his present reception of the principle. If it will not stand the test of his opinion in the selections which have been made, there are no new facts in the reserved histories, which might confute or falsify his judgment. If his mind assents, there is nothing in those less prominent examples, which

should shake him in his decision on the greater proofs which have been exhibited to him ;—while there is this positive advantage in leaving them untouched, that it induces *a personal enquiry*, with the willing recipient, in the most profitable study in which his mind can be exercised. It is difficult to determine at the present moment the degree of credit which may be given to this historic scheme of Christianity ;—so much depends on the peculiar development and constitution of the mind ;—and vain now to anticipate objections to any greater length than has been done in the progress of the treatise. There are minds so organized, that they can perceive neither type nor symbol in any portion of the Law of Moses ; and to whom the identification of the external acts of the characters of the Old Testament with the ministry of Christ would of course appear the veriest foolishness. There are others, who consecrate certain portions of those acts, occurring without connection and at distant intervals,—as the sacrifice of Isaac, and the passage of the Red Sea, for example—but fear to tread a single step beyond these extreme, and almost self-evident examples. My own mind was long of this order ; and I acknowledge, that it was most slowly—the work of years—before it was induced to embrace it as a *system* of Revelation. It is to persons of a like range of opinion, that I would chiefly address myself ; and urge them in the spirit of the Bereans to search diligently into the Scriptures to see whether these things be so. There is no particular novelty in the views developed ; the sole aim has been the reduction of *separately acknowledged* principles, with some very few exceptions, into a

connected chain of proofs, and an uniform, and single system. The real strength of the Bible, taken under any form or particular mode of Revelation, consists in its *unity in that mode* from its first exhibition until its completion. Whatever subject we take,—whether the institution and progress of sacrifices,—whether the promise of Redemption through the Messiah ;—whatever the mode, the Scripture *never by any chance loses sight of it*. It opens more and more as it tends towards its accomplishment. The facts accumulate : the predictions and promises are continually renewed ; men's minds are constantly kept to it ; and looking back upon it from any one given point, we find all the deeds and events, which appeared, as we perused them, perfectly insulated and distinct, to be the component parts of an uniform and predeterminate plan. If there is any truth in the present essay, it is in the light of a system. As insulated facts,—two or three of which might be correct, and the rest false,—we should feel inclined to refuse them ; and imagine, that in so very many examples, stretched as they are over so very many ages, we might be deluded by some chance and singular correspondencies which fortunately fitted the end to which they had been applied. The same thing might probably be effected in the history of every great nation which has ever existed. Take Rome under the Emperors. Select a monarch ; and let him by his tyranny goad one of his subjects—say a general in the provinces—to rise up and oppose him. Let that general carry on a war through many obstacles and difficulties and privations ; let him finally triumph, and show forth exceeding virtues on the

throne to which he has succeeded ; and a very slight exercise of ingenuity, would shadow forth from these materials one of the same types which we have ascribed to Scriptural achievements. Let the victor subsequently be put to death by a triumphant, but evil faction of his own subjects, and the parallel would be perfect. Now this is a train of events which there would be no difficulty in procuring from the Decline of Rome ; and perhaps be once or twice repeated, with some slight variation in the outward form. In more modern nations the same. But the mind embracing the entire roll of the history would quickly perceive that, although forcible in themselves, they were wholly without connection either in their individual form or their progress. It would judge that the resemblance was fortuitous, and such as might naturally arise out of the infinite changes which took place in human governments in the course of centuries.

And if Scripture could be brought under the reach of the same law, we should as reasonably reject the emblematic history of its annals, as we would repudiate the attempt, to fasten it upon that of Asia or of Europe. As insulated and far distant facts, we could see scarcely more reason for the one than the other ; since they might have arisen from the same singularity of coincidence. But it is the strength of this system, that *one, single, solitary, Principle*, is preserved throughout. The inner spirit of the last, is precisely the same as that of the first ; and the intermediate examples, without exception, agree with both. In other histories, there is great and palpable deviation from the assumed principle ; — in

this, *there is none*. We take histories, whose visible character is totally averse from each other ;—at one time, Patriarchs :—at another, Bond-servants ;—at another Shepherds ;—at another Kings ;—at another Prophets ;—living under different laws ; different customs ; different governments ; different centuries ; presenting almost as many phases, as there are events ;—and yet we subject them to the operations of the one Principle, and they all amalgamate with each other ; and all tend to the single *object of all Revelation* :—JESUS CHRIST.—

If these things are to be regarded as so many *Sortes Biblicæ*, in which a species of chance has surprisingly mocked the truth, — where is the idea to stop ? Can it stop any where ? In the roll of prophecy, many events yet remain unfulfilled. Why may not the same reasoning be applied to these predictions ; and the same balance be struck between the complete and the incomplete, as in these types of Scripture ? Why may it not be argued, even in those which have seen their accomplishment, that the interpretation of the history, has been strained and bent, to meet the mystic senses of the imagined prophecy, and not that they were predicted really by the mind of God ! Concede the principle, that the uniformity of Scripture in any one given mode of Revelation, be not conclusive of its truth, and there is no portion which can reasonably withstand the assaults of the objector. You concede a power, of which it is utterly impossible that you can foresee the termination.

On the contrary, I can scarcely conceive a stronger *internal proof* of the authenticity and In-

aspiration of the Bible, than would be afforded by the fullest establishment of this system; nor one which would more completely gainsay opposition. The unbeliever might argue against the expediency and commodiousness of the method; but he would be reduced to that form of objection, — a form, above all others the most insignificant, to a well regulated mind; — since the unvarying and unbroken chain of proof, would sufficiently indicate its framer to have been God. The advantage to the defender of Revelation on this field of conflict, would almost be incalculable. In like manner, as *a mode of Evidence* of the Truth of Christianity, — *joined* to that design, which has been sketched out in a former part of the volume, — it possesses an imperative claim on the attention of the believer; — a mode scarcely, if at all, surpassed by the plans which have usually been adopted by the writers on that subject. The mind of the most fastidious, could not require a more lucid demonstration of the Divine character of Jesus, than that which proved him, at once, to have personally appeared to men from the Fall through every stage of the Jewish history, whenever a divine intervention was considered necessary; — and also to have been foreshadowed in the life of every exemplar of the Old Testament, whose deeds were considered worthy of being recorded for our imitation. The union of these two great principles of theology, would form one of the strongest schemes extant, on the Authority and Divine Truth of the Christian Faith. And in respect to its power over the mind and actions of the individual, the view in question is equally great in idea, and consoling in operation.

Nothing can show with greater clearness, God's abhorrence of Sin, than the invariable evil which pursues the characters, who place themselves in opposition to the types of the Redeemer;—while again, nothing can more satisfactorily demonstrate his love, and care over *all men*, than the success, promises, and favour which he has ever showered upon those who, by faith and righteousness, have lived in the spiritual image and similitude of Christ. The soul does not exist on earth, who stands not before God in *one* of these two principles. He is in the form of Cain—or in that of Abel—the sinner in heart, or the righteous in faith. By oft iterated examples God has given the full power, with the mental desire of avoidance; and fixed us within the circle of a Law—from which there is *no escape*—that *we*, in every generation, may shadow forth in our own lives, a reflected image of the excellencies of Christ, by following the same *known* principles of conduct, by which holy men of old, under such varied circumstances, became his types and emblems. They came forth in this similitude by holiness. Christ has displayed in his own person, the *perfection* of the human character. We have the results of *both* before us;—of both; “written for our admonition.” Their united influence over the future destiny of the individual, must be fearful;—the power to chasten our every act of “reverence,” with at least the *thought* of “trembling.” I would again say to all—try the truth of the system, by *personal investigation*;—neither by prejudice, nor by prepossession;—neither by partiality, nor by aversion;—but by the mind's entrance in the Design

and Object of Revelation ; and seeking illumination from Christ, in accordance with his promise to all who seek with diligence and faith—you will then, doubtless, discern of “the doctrine whether it be of God.”

THE END.

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